Eumenides

AESCHYLUS

c. 525–456 BC

Eumenides

Εὐμενίδες

Translated from the Greek with AI (Claude) and edited

FORAGE
forage.com

Eumenides · Aeschylus (c. 525–456 BC)

Translated from the Greek with AI (Claude) and edited. Parallel-text edition, Forage, October 2026. forage.com/aeschylus/eumenides

Greek text: Herbert Weir Smyth (1863–1937, ed.), *Aeschylus*, vol. 2 (Loeb Classical Library; London: Heinemann, and New York: Putnam, 1926), via the Perseus Digital Library (github.com/PerseusDL/canonical-greekLit) (canonical-greekLit, tlg0085.tlg007.perseus-grc2), CC BY-SA 4.0. Lines the editor brackets as interpolated are omitted; lost text is marked "…". English: translated from the Greek with AI (Claude), then edited for accuracy and consistency. Not reviewed by a human specialist. Free to reuse under CC BY-SA 4.0. Margin numbers are line numbers.

The original text is in the public domain. This translation is free to share and adapt under the Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0): creativecommons.org/licenses/by-sa/4.0

Set in Source Serif 4, with Gentium Book Plus.

CONTENTS

Introduction vii

Eumenides 1

Prologue 1
Parodos 4
First Episode 5
First Stasimon 9
Second Episode 11
Second Stasimon 14
Third Episode 16
Kommos 22
Fourth Episode 25
Exodos 26

INTRODUCTION

Orestes has killed his mother, and her Furies, ancient goddesses who punish bloodshed within a family, are hunting him. The play opens at Apollo's oracle at Delphi, where the priestess finds the Furies asleep around the suppliant Orestes, and moves to Athens, where Orestes clings to the image of Athena.

Athena does something new: instead of judging the case herself, she sets up a court of Athenian citizens on the Areopagus to try it, with Apollo defending Orestes and the Furies prosecuting. The trial, and what Athena then does with the Furies' fury, turns the old law of blood for blood into the justice of a city.

Eumenides is the third and last play of the *Oresteia* (458 BC): *Agamemnon*, then *Libation Bearers*, then *Eumenides*. The title, "the Kindly Ones," is a name later given to the Furies.

Eumenides

Delphi, at Apollo's temple, then Athens, at Athena's temple and on the Areopagus.

PROLOGUE

At Delphi the priestess finds Orestes among the sleeping Furies; Apollo sends him to Athens.

	GREEK	ENGLISH
1	**PYTHIA** πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν τὴν πρωτόμαντιν Γαῖαν· ἐκ δὲ τῆς Θέμιν, ἣ δὴ τὸ μητρὸς δευτέρα τόδ' ἕζετο μαντεῖον, ὡς λόγος τις· ἐν δὲ τῷ τρίτῳ λάχει, θελούσης, οὐδὲ πρὸς βίαν τινός, Τιτανὶς ἄλλη παῖς Χθονὸς καθέζετο, Φοίβη· δίδωσι δ' ἣ γενέθλιον δόσιν Φοίβῳ· τὸ Φοίβης δ' ὄνομ' ἔχει παρώνυμον. λιπὼν δὲ λίμνην Δηλίαν τε χοιράδα, κέλσας ἐπ' ἀκτὰς ναυπόρους τὰς Παλλάδος, ἐς τήνδε γαῖαν ἦλθε Παρνησοῦ θ' ἕδρας. πέμπουσι δ' αὐτὸν καὶ σεβίζουσιν μέγα κελευθοποιοὶ παῖδες Ἡφαίστου, χθόνα ἀνήμερον τιθέντες ἡμερωμένην.	**PYTHIA** First in this prayer, before all the gods, I honor Earth, the first prophet. After her I honor Themis, who, as one story has it, was the second to take her seat at this oracle of her mother's. Third in line, with Themis willing and no force used on anyone, another Titaness, a daughter of Earth, took the seat: Phoebe. She gave it as a birthday gift to Phoebus, who takes his name from Phoebe's. He left the lake and the rocky reef of Delos, put in at the shores of Pallas, thronged with ships, and came to this land and his seat on Parnassus. The children of Hephaestus, road-builders, escort him here and pay him great reverence, turning a wild country into a tame one.[1]
15	μολόντα δ' αὐτὸν κάρτα τιμαλφεῖ λεώς, Δελφός τε χώρας τῆσδε πρυμνήτης ἄναξ. τέχνης δέ νιν Ζεὺς ἔνθεον κτίσας φρένα ἵζει τέταρτον τοῖσδε μάντιν ἐν θρόνοις· Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.	When he arrived, the people paid him high honor, and so did Delphus, the lord who steered this land. Zeus filled his mind with the prophetic art and set him on this throne as the fourth prophet. Loxias is the spokesman of Zeus his father.[2]
20	τούτους ἐν εὐχαῖς φροιμιάζομαι θεούς. Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται· σέβω δὲ νύμφας, ἔνθα Κωρυκὶς πέτρα κοίλη, φίλορνις, δαιμόνων ἀναστροφή· Βρόμιος ἔχει τὸν χῶρον, οὐδ' ἀμνημονῶ, ἐξ οὗτε Βάκχαις ἐστρατήγησεν θεός, λαγὼ δίκην Πενθεῖ καταρράψας μόρον· Πλειστοῦ τε πηγὰς καὶ Ποσειδῶνος κράτος καλοῦσα καὶ τέλειον ὕψιστον Δία, ἔπειτα μάντις ἐς θρόνους καθιζάνω. καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῷ ἄριστα δοῖεν· κεἰ παρ' Ἕλλήνων τινές, ἴτων πάλῳ λαχόντες, ὡς νομίζεται. μαντεύομαι γὰρ ὡς ἂν ἡγῆται θεός.	These are the gods I put first in my prayers. Pallas, whose shrine stands before the temple, has pride of place in my words as well. I revere the nymphs, where the Corycian rock is hollow, loved by birds, a haunt of spirits. Bromius holds the place too, I don't forget it, ever since the god led his Bacchants to war and stitched up death for Pentheus as if for a hare. I call on the springs of Pleistus, on Poseidon's power, and on Zeus the highest, who brings all to fulfillment, and then I take my seat on the throne as prophet. Now may they grant me success on this entrance far beyond any before. If there are any Greeks here, let them come forward in the order of the lot, as is the custom. For I prophesy as the god leads me.[3]

1 The "children of Hephaestus" are the Athenians, descended from Erichthonius, Hephaestus' son; they were said to have cleared the road to Delphi.
2 Loxias is Apollo's name as god of oracles.

	GREEK	ENGLISH
34	ἦ δεινὰ λέξαι, δεινὰ δ' ὀφθαλμοῖς δρακεῖν, πάλιν μ' ἔπεμψεν ἐκ δόμων τῶν Λοξίου, ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν, τρέχω δὲ χερσίν, οὐ ποδωκείᾳ σκελῶν· δείσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν.	Terrible to tell, terrible to see with one's eyes, are the things that have driven me back out of Loxias' house! I have no strength left, I can't stand on my feet; I'm running on my hands, not on quick legs. An old woman who's frightened is nothing, no better than a child.
39	ἐγὼ μὲν ἕρπω πρὸς πολυστεφῆ μυχόν· ὁρῶ δ' ἐπ' ὀμφαλῷ μὲν ἄνδρα θεομυσῆ ἕδραν ἔχοντα προστρόπαιον, αἵματι στάζοντα χεῖρας καὶ νεοσπαδὲς ξίφος ἔχοντ' ἐλαίας θ' ὑψιγέννητον κλάδον, λήνει μεγίστῳ σωφρόνως ἐστεμμένον, ἀργῆτι μαλλῷ· τῇδε γὰρ τρανῶς ἐρῶ.	I was making my way into the inner shrine, hung with wreaths, and there on the navel-stone I see a man the gods abhor, sitting as a suppliant. His hands are dripping blood, and he holds a freshly drawn sword and a branch of olive from high on the tree, decently wreathed with a great tuft of wool, white fleece. On that point, at least, I can speak plainly.[4]
46	πρόσθεν δὲ τἀνδρὸς τοῦδε θαυμαστὸς λόχος εὕδει γυναικῶν ἐν θρόνοισιν ἥμενος. οὔτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω, οὐδ' αὖτε Γοργείοισιν εἰκάσω τύποις. εἶδόν ποτ' ἤδη Φινέως γεγραμμένας δεῖπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν αὗται, μέλαιναι δ' ἐς τὸ πᾶν βδελύκτροποι· ῥέγκουσι δ' οὐ πλατοῖσι φυσιάμασιν· ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα· καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιος οὔτ' ἐς ἀνθρώπων στέγας. τὸ φῦλον οὐκ ὄπωπα τῆσδ' ὁμιλίας οὐδ' ἥτις αἶα τοῦτ' ἐπεύχεται γένος τρέφουσ' ἀνατεὶ μὴ μεταστένειν πόνον.	In front of this man an astonishing band of women is sleeping, seated on chairs. No, not women. Gorgons, I'd call them; and yet I can't compare them to Gorgon shapes either. Once before I saw some in a painting, carrying off Phineus' dinner. But these, to look at, have no wings. They're black, loathsome in every way. They snore with breaths no one can come near, and from their eyes they drip a hateful ooze. Their dress is not fit to bring before the statues of the gods, or into the houses of men. I've never seen the tribe this company comes from, nor any land that could boast of rearing this brood without harm and not groan afterwards over its pains.[5]
60	τἀντεῦθεν ἤδη τῶνδε δεσπότῃ δόμων αὐτῷ μελέσθω Λοξίᾳ μεγασθενεῖ. ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος.	From here on, let this be the concern of the master of this house himself, mighty Loxias. He is a healer and prophet, a reader of portents, and he cleanses the houses of others.
64	**APOLLO** οὔτοι προδώσω· διὰ τέλους δέ σοι φύλαξ ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων. καὶ νῦν ἁλούσας τάσδε τὰς μάργους ὁρᾷς· ὕπνῳ πεσοῦσαι δ' αἱ κατάπτυστοι κόραι, γραῖαι παλαιαὶ παῖδες, αἷς οὐ μείγνυται θεῶν τις οὐδ' ἄνθρωπος οὐδὲ θήρ ποτε. κακῶν δ' ἕκατι κἀγένοντ', ἐπεὶ κακὸν σκότον νέμονται Τάρταρόν θ' ὑπὸ χθονός,	**APOLLO** No, I will not betray you. To the end I'll be your guardian, whether I stand close beside you or far away, and I will never go soft on your enemies. And now you see these raging creatures caught. They've fallen asleep, these loathsome maidens, gray and ancient children, whom no god, no man, no beast ever mingles with. It was for evil they were born, since they dwell in evil darkness, in Tartarus beneath the earth, hated by

3 Bromius is Dionysus; Pentheus, king of Thebes, was torn apart by the Bacchants for resisting him. The Corycian cave, high on Parnassus, was sacred to the nymphs.
4 The navel-stone (omphalos) at Delphi was held to mark the center of the earth. Suppliants carried olive branches wound with wool.
5 Phineus, a blind prophet-king, was plagued by the Harpies, winged women who snatched away his food.

	GREEK	ENGLISH
	μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων. ὅμως δὲ φεῦγε μηδὲ μαλθακὸς γένῃ. ἐλῶσι γάρ σε καὶ δι' ἠπείρου μακρᾶς βιβῶντ' ἀν' αἰεὶ τὴν πλανοστιβῆ χθόνα ὑπέρ τε πόντον καὶ περιρρύτας πόλεις.	men and by the Olympian gods. Even so, run, and don't lose heart. They'll drive you across the wide mainland, as you tread the earth in endless wandering, over the sea and through cities ringed by water.
78	καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον· μολὼν δὲ Παλλάδος ποτὶ πτόλιν ἵζου παλαιὸν ἄγκαθεν λαβὼν βρέτας. κἀκεῖ δικαστὰς τῶνδε καὶ θελκτηρίους μύθους ἔχοντες μηχανὰς εὑρήσομεν, ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων· καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῷον δέμας.	Don't wear yourself out too soon as you tend this hardship. When you come to the city of Pallas, sit down and clasp the ancient image in your arms. There we'll have jurors for this case and words to charm them, and we'll find a way to free you from these troubles once and for all. For it was I who persuaded you to kill your mother.[6]
85	ORESTES ἄναξ Ἄπολλον, οἶσθα μὲν τὸ μὴ 'δικεῖν· ἐπεὶ δ' ἐπίστᾳ, καὶ τὸ μὴ 'μελεῖν μάθε. σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν.	ORESTES Lord Apollo, you know how to do no wrong. And since you understand that, learn also not to neglect me. Your strength is a sure pledge that you will do me good.
88	APOLLO μέμνησο, μὴ φόβος σε νικάτω φρένας. σὺ δ', αὐτάδελφον αἷμα καὶ κοινοῦ πατρός, Ἑρμῆ, φύλασσε· κάρτα δ' ὢν ἐπώνυμος πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν ἱκέτην—σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας— ὁρμώμενον βροτοῖσιν εὐπόμπῳ τύχῃ.	APOLLO Remember: don't let fear conquer your mind. And you, Hermes, my brother by blood, born of the same father, watch over him. Live up to your name and be his Escort. Shepherd this suppliant of mine (Zeus respects this sacred right of outcasts) as he sets out among mortals with a fortune that escorts him well.[7]
94	GHOST OF CLYTEMNESTRA εὕδοιτ' ἄν, ὠή, καὶ καθευδουσῶν τί δεῖ; ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη ἄλλοισιν ἐν νεκροῖσιν, ὧν μὲν ἔκτανον ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται, αἰσχρῶς δ' ἀλῶμαι· προυννέπω δ' ὑμῖν ὅτι ἔχω μεγίστην αἰτίαν κείνων ὕπο· παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται, κατασφαγείσης πρὸς χερῶν μητροκτόνων. ὁρᾶτε πληγὰς τάσδε καρδίας ὅθεν. εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται, ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν.	GHOST OF CLYTEMNESTRA So you'd sleep, would you? Hey! What use are you asleep? Because of you I'm dishonored like this among the other dead. The reproach for those I killed never leaves me among the perished, and I wander in disgrace. I tell you plainly: they hold me guilty of the gravest crime. And yet though I suffered so terribly at the hands of those dearest to me, not one of the spirits is angry for my sake, though I was slaughtered by a matricide's hands. Look at these wounds with your heart, and see where they came from. For the mind, asleep, is bright with eyes; but by day, the lot of mortals is to see nothing ahead.
106	ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε, χοάς τ' ἀοίνους, νηφάλια μειλίγματα, καὶ νυκτίσεμνα δεῖπν' ἐπ' ἐσχάρᾳ πυρὸς ἔθυον, ὥραν οὐδενὸς κοινὴν θεῶν. καὶ πάντα ταῦτα λὰξ ὁρῶ πατούμενα. ὁ δ' ἐξαλύξας οἴχεται νεβροῦ δίκην, καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων ὥρουσεν ὑμῖν ἐγκατιλλώψας μέγα.	Many offerings of mine you've licked up: wineless libations, sober drinks to soothe you, and solemn night-feasts I sacrificed on the hearth of fire, at an hour shared with no other god. And all of it, I see, is trampled underfoot. He's slipped away and gone like a fawn, and lightly, too, he sprang out of the middle of your nets and leered at you with contempt. Hear me, for I have pleaded for my very

6 The ancient olive-wood image of Athena on the Acropolis was believed to have fallen from heaven.
7 One of Hermes' titles was Pompaios, "the Escort," as guide of travelers and of the dead.

	GREEK	ENGLISH
	ἀκούσαθ' ὡς ἔλεξα τῆς ἐμῆς περὶ ψυχῆς, φρονήσατ', ὦ κατὰ χθονὸς θεαί. ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμήστρα καλῶ.	soul. Come to your senses, goddesses beneath the earth. In a dream, I, Clytemnestra, am calling you now.
117	**CHORUS** (μυγμός.)	**CHORUS** (A moan.)
118	**GHOST OF CLYTEMNESTRA** μύζοιτ' ἄν, ἀνὴρ δ' οἴχεται φεύγων πρόσω· / φίλοι γάρ εἰσιν οὐκ ἐμοῖς προσεικότες.	**GHOST OF CLYTEMNESTRA** Moan if you like, but the man is gone, escaping far away. He has friends, and they're nothing like mine.
120	**CHORUS** (μυγμός.)	**CHORUS** (A moan.)
121	**GHOST OF CLYTEMNESTRA** ἄγαν ὑπνώσσεις κοὐ κατοικτίζεις πάθος· / φονεὺς δ' Ὀρέστης τῆσδε μητρὸς οἴχεται.	**GHOST OF CLYTEMNESTRA** You sleep too deeply, and you feel no pity for what I suffered. Orestes, the killer of this mother, is gone.
123	**CHORUS** (ὠγμός.)	**CHORUS** (A groan.)
124	**GHOST OF CLYTEMNESTRA** ᾤζεις, ὑπνώσσεις· οὐκ ἀναστήσῃ τάχος; / τί σοι πέπρωται πρᾶγμα πλὴν τεύχειν κακά;	**GHOST OF CLYTEMNESTRA** You groan, you sleep. Won't you get up, quickly? What task has fate given you except to work evil?
126	**CHORUS** (ὠγμός.)	**CHORUS** (A groan.)
127	**GHOST OF CLYTEMNESTRA** ὕπνος πόνος τε κύριοι συνωμόται / δεινῆς δρακαίνης ἐξεκήραναν μένος.	**GHOST OF CLYTEMNESTRA** Sleep and toil, powerful conspirators, have drained the strength of the dreadful she-dragon.
129	**CHORUS** (μυγμὸς διπλοῦς ὀξύς.) / λαβὲ λαβὲ λαβὲ λαβέ, φράζου.	**CHORUS** (A loud double moan.) Get him, get him, get him, get him! There, mark him!
131	**GHOST OF CLYTEMNESTRA** ὄναρ διώκεις θῆρα, κλαγγαίνεις δ' ἅπερ κύων μέριμναν οὔποτ' ἐκλείπων πόνου. τί δρᾷς; ἀνίστω, μή σε νικάτω πόνος, μηδ' ἀγνοήσῃς πῆμα μαλθαχθεῖσ' ὕπνῳ. ἄλγησον ἧπαρ ἐνδίκοις ὀνείδεσιν· τοῖς σώφροσιν γὰρ ἀντίκεντρα γίγνεται. σὺ δ' αἱματηρὸν πνεῦμ' ἐπουρίσασα τῷ, ἀτμῷ κατισχναίνουσα, νηδύος πυρί, ἔπου, μάραινε δευτέροις διώγμασιν.	**GHOST OF CLYTEMNESTRA** In your dream you hunt your prey, and you bay like a hound that never lets go of its eagerness for the chase. What are you doing? Get up! Don't let toil beat you, and don't let sleep make you soft and forget my pain. Let my just reproaches pain you to the liver; to the right-minded they are a goad. Send your bloody breath after him like a following wind, wither him with its fumes, the fire of your belly. After him! Waste him away with a second chase!
140	**CHORUS** ἔγειρ', ἔγειρε καὶ σὺ τήνδ', ἐγὼ δὲ σέ. εὕδεις; ἀνίστω, κἀπολακτίσασ' ὕπνον, ἰδώμεθ' εἴ τι τοῦδε φροιμίου ματᾷ.	**CHORUS** Wake her up, wake her, as I'm waking you. Still asleep? Get up! Kick sleep away, and let's see if anything in this prelude has gone astray.

PARODOS

Roused by Clytemnestra's ghost, the Furies find their prey gone and accuse Apollo.

	GREEK	ENGLISH
143	**CHORUS** ἰοὺ ἰοὺ πύπαξ. ἐπάθομεν, φίλαι,— ἦ πολλὰ δὴ παθοῦσα καὶ μάτην ἐγώ,— ἐπάθομεν πάθος δυσαχές, ὦ πόποι,	**CHORUS** Oh, oh, no! We have suffered, friends, (and I have suffered much, and all for nothing), we have suffered a painful blow, oh gods,

	GREEK	ENGLISH
	ἄφερτον κακόν· ἐξ ἀρκύων πέπτωκεν οἴχεταί θ' ὁ θήρ.— ὕπνῳ κρατηθεῖσ' ἄγραν ὤλεσα.	an evil past bearing! The beast has slipped from the nets and is gone. Overcome by sleep, I have lost my prey.
149	ἰὼ παῖ Διός, ἐπίκλοπος πέλῃ,— νέος δὲ γραίας δαίμονας καθιππάσω,— τὸν ἱκέταν σέβων, ἄθεον ἄνδρα καὶ τοκεῦσιν πικρόν· τὸν μητραλοίαν δ' ἐξέκλεψας ὢν θεός.— τί τῶνδ' ἐρεῖ τις δικαίως ἔχειν;	Oh, son of Zeus, you are a thief! Young, you've ridden down old goddesses, honoring the suppliant, a godless man, cruel to his parents. You stole away the mother-killer, you, a god. Which of these things will anyone call just?
155	ἐμοὶ δ' ὄνειδος ἐξ ὀνειράτων μολὸν ἔτυψεν δίκαν διφρηλάτου μεσολαβεῖ κέντρῳ ὑπὸ φρένας, ὑπὸ λοβόν.— πάρεστι μαστίκτορος δαΐου δαμίου βαρὺ τὸ περίβαρυ κρύος ἔχειν.	And to me a reproach came out of my dreams and struck me, like a charioteer with a goad gripped in the middle, under the heart, under the liver. I can feel the cruel public flogger's lash, the heavy, heavy chill.
162	τοιαῦτα δρῶσιν οἱ νεώτεροι θεοί, κρατοῦντες τὸ πᾶν δίκας πλέον φονολιβῆ θρόνον περὶ πόδα, περὶ κάρα.— πάρεστι γᾶς ὀμφαλὸν προσδρακεῖν αἱμάτων βλοσυρὸν ἀρόμενον ἄγος ἔχειν.	This is what the younger gods do, ruling with power beyond all justice. There is the throne, dripping murder around its foot, around its head. Here you can see the navel of the earth take on itself the grim pollution of blood, and keep it.
169	ἐφεστίῳ δὲ μάντις ὢν μιάσματι μυχὸν ἐχράνατ' αὐτόσσυτος, αὐτόκλητος, παρὰ νόμον θεῶν βρότεα μὲν τίων, παλαιγενεῖς δὲ μοίρας φθίσας.	Prophet though he is, he has stained his inner shrine with pollution at his own hearth, self-driven, self-summoned, honoring mortal things against the law of the gods, destroying the shares the Fates assigned of old.
174	κἀμοί γε λυπρός, καὶ τὸν οὐκ ἐκλύσεται, ὑπό τε γᾶν φυγὼν οὔ ποτ' ἐλευθεροῦται. ποτιτρόπαιος ὢν δ' ἕτερον ἐν κάρᾳ μιάστορ' ἐκ γένους πάσεται.	He wrongs me too, and that man he will not set loose. Though he flee beneath the earth, he will never be free. A polluted suppliant, he will find another avenger from his own blood to fall upon his head.

FIRST EPISODE

Apollo drives the Furies from his temple; in Athens Orestes clasps Athena's image, and they track him down.

	GREEK	ENGLISH
179	**APOLLO** ἔξω, κελεύω, τῶνδε δωμάτων τάχος χωρεῖτ', ἀπαλλάσσεσθε μαντικῶν μυχῶν, μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὄφιν, χρυσηλάτου θώμιγγος ἐξορμώμενον, ἀνῆς ὑπ' ἄλγους μέλαν' ἀπ' ἀνθρώπων ἀφρόν, ἐμοῦσα θρόμβους οὓς ἀφείλκυσας φόνου.	**APOLLO** Out, I command you! Out of this house, quickly! Leave my prophetic shrine, or you may feel a winged, glittering snake, shot from a golden bowstring, and in agony you'll spew out black foam drawn from men, vomiting the clots of blood you've sucked. It isn't fit for you to come near this

	GREEK	ENGLISH
	οὔτοι δόμοισι τοῖσδε χρίμπτεσθαι πρέπει· ἀλλ' οὗ καρανιστῆρες ὀφθαλμωρύχοι δίκαι σφαγαί τε σπέρματός τ' ἀποφθορᾷ παίδων κακοῦται χλοῦνις, ἠδ' ἀκρωνία, λευσμός τε, καὶ μύζουσιν οἰκτισμὸν πολὺν ὑπὸ ῥάχιν παγέντες. ἆρ' ἀκούετε οἵας ἑορτῆς ἔστ' ἀπόπτυστοι θεοῖς στέργηθρ' ἔχουσαι; πᾶς δ' ὑφηγεῖται τρόπος μορφῆς. λέοντος ἄντρον αἱματορρόφου οἰκεῖν τοιαύτας εἰκός, οὐ χρηστηρίοις ἐν τοῖσδε πλησίοισι τρίβεσθαι μύσος. χωρεῖτ' ἄνευ βοτῆρος αἰπολούμεναι. ποίμνης τοιαύτης δ' οὔτις εὐφιλὴς θεῶν.	house. No, your place is where there are sentences of beheading and gouging out of eyes, where throats are cut and boys' youth is spoiled by the destruction of their seed, where there's mutilation and stoning, and men impaled through the spine moan long and piteously. Do you hear what sort of feast you love, that makes the gods spit at you? Your whole appearance shows it. Creatures like you should live in the cave of a blood-gulping lion, not rub off your pollution on everyone near you in this oracle. Go, a herd with no herdsman! No god loves a flock like that.
198	**CHORUS** ἄναξ Ἄπολλον, ἀντάκουσον ἐν μέρει. αὐτὸς σὺ τούτων οὐ μεταίτιος πέλῃ, ἀλλ' εἷς τὸ πᾶν ἔπραξας ὢν παναίτιος.	**CHORUS** Lord Apollo, listen in your turn. You aren't merely a partner in this. You did it all yourself; the whole blame is yours.
201	**APOLLO** πῶς δή; τοσοῦτο μῆκος ἔκτεινον λόγου.	**APOLLO** How so? Stretch out your speech long enough to explain that.
202	**CHORUS** ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.	**CHORUS** You gave an oracle telling the stranger to kill his mother.
203	**APOLLO** ἔχρησα ποινὰς τοῦ πατρὸς πρᾶξαι. τί μήν;	**APOLLO** I gave an oracle telling him to avenge his father. What of it?
204	**CHORUS** κἄπειθ' ὑπέστης αἵματος δέκτωρ νέου.	**CHORUS** And then you offered yourself as harbor for fresh-shed blood.
205	**APOLLO** καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους.	**APOLLO** Yes, and I told him to come to this house as a suppliant.
206	**CHORUS** καὶ τὰς προπομποὺς δῆτα τάσδε λοιδορεῖς;	**CHORUS** And yet you abuse us, who escorted him here?
207	**APOLLO** οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.	**APOLLO** Because it isn't fitting for you to come to this house.
208	**CHORUS** ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον.	**CHORUS** But this is the task assigned to us.
209	**APOLLO** τίς ἥδε τιμή; κόμπασον γέρας καλόν.	**APOLLO** What is this honor? Go on, boast of your fine privilege.
210	**CHORUS** τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν.	**CHORUS** We drive mother-killers from their homes.
211	**APOLLO** τί γὰρ γυναικὸς ἥτις ἄνδρα νοσφίσῃ;	**APOLLO** And what about a woman who does away with her husband?
212	**CHORUS** οὐκ ἂν γένοιθ' ὅμαιμος αὐθέντης φόνος.	**CHORUS** That would not be kindred blood shed by a kinsman's hand.
213	**APOLLO** ἦ κάρτ' ἄτιμα καὶ παρ' οὐδὲν εἰργάσω Ἥρας τελείας καὶ Διὸς πιστώματα.	**APOLLO** Then you've treated as worthless, as nothing at all, the pledges of Hera the Fulfiller and

	GREEK	ENGLISH
	Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ, ὅθεν βροτοῖσι γίγνεται τὰ φίλτατα. εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μόρσιμος ὅρκου 'στὶ μείζων τῇ δίκῃ φρουρουμένη. εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾷς τὸ μὴ τίνεσθαι μηδ' ἐποπτεύειν κότῳ, οὔ φημ' Ὀρέστην σ' ἐνδίκως ἀνδρηλατεῖν. τὰ μὲν γὰρ οἶδα κάρτα σ' ἐνθυμουμένην, τὰ δ' ἐμφανῶς πράσσουσαν ἡσυχαιτέραν. δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά.	of Zeus. And by this argument Cypris is thrown aside without honor, she from whom the dearest things come to mortals. For the bed of man and wife, appointed by fate, is greater than any oath, when Justice stands guard over it. So if you go easy on those who kill each other, so as not to punish them or look on them in anger, I say you have no right to hound Orestes from his home. I know that one crime you take very much to heart, while the other you plainly treat more mildly. But the goddess Pallas will oversee the trial of this case.[8]
225	**CHORUS** τὸν ἄνδρ' ἐκεῖνον οὔ τι μὴ λίπω ποτέ.	**CHORUS** That man I will never let go.
226	**APOLLO** σὺ δ' οὖν δίωκε καὶ πόνον πλείω τίθου.	**APOLLO** Chase him, then, and make more trouble for yourself.
227	**CHORUS** τιμὰς σὺ μὴ σύντεμνε τὰς ἐμὰς λόγῳ.	**CHORUS** Don't you cut down my honors with your words.
228	**APOLLO** οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν.	**APOLLO** Your honors? I wouldn't take them if they were offered.
229	**CHORUS** μέγας γὰρ ἔμπας πὰρ Διὸς θρόνοις λέγῃ. ἐγὼ δ', ἄγει γὰρ αἷμα μητρῷον, δίκας μέτειμι τόνδε φῶτα κἀκκυνηγετῶ.	**CHORUS** No, you're called great as it is, beside the throne of Zeus. But I, since a mother's blood leads me on, will pursue this man for justice and hunt him down.
232	**APOLLO** ἐγὼ δ' ἀρήξω τὸν ἱκέτην τε ῥύσομαι· δεινὴ γὰρ ἐν βροτοῖσι κἀν θεοῖς πέλει τοῦ προστροπαίου μῆνις, εἰ προδῶ σφ' ἑκών.	**APOLLO** And I will help the suppliant and rescue him. Terrible among mortals and among gods is the wrath of a suppliant, if I betray him willingly.
235	**ORESTES** ἄνασσ' Ἀθάνα, Λοξίου κελεύμασιν ἥκω, δέχου δὲ πρευμενῶς ἀλάστορα, οὐ προστρόπαιον οὐδ' ἀφοίβαντον χέρα, ἀλλ' ἀμβλὺς ἤδη προστετριμμένος τε πρὸς ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν. ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν, σῴζων ἐφετμὰς Λοξίου χρηστηρίους, πρόσειμι δῶμα καὶ βρέτας τὸ σόν, θεά. αὐτοῦ φυλάσσων ἀναμένω τέλος δίκης.	**ORESTES** Queen Athena, I have come at Loxias' bidding. Receive kindly a man pursued by a curse: not a polluted suppliant, and not one with unpurified hands, but one already blunted, worn down at other houses and on the roads that mortals travel. Crossing land and sea alike, keeping to Loxias' oracular commands, I come to your house and your image, goddess. Here I'll keep my watch and wait for the outcome of my trial.
244	**CHORUS** εἶεν· τόδ' ἐστὶ τἀνδρὸς ἐκφανὲς τέκμαρ. ἕπου δὲ μηνυτῆρος ἀφθέγκτου φραδαῖς. τετραυματισμένον γὰρ ὡς κύων νεβρὸν πρὸς αἷμα καὶ σταλαγμὸν ἐκματεύομεν. πολλοῖς δὲ μόχθοις ἀνδροκμῆσι φυσιᾷ σπλάγχνον· χθονὸς γὰρ πᾶς πεποίμανται τόπος, ὑπέρ τε πόντον ἀπτέροις ποτήμασιν ἦλθον διώκουσ', οὐδὲν ὑστέρα νεώς.	**CHORUS** There! Here's a clear trace of the man. Follow the hints of the voiceless informer. Like a hound after a wounded fawn, we're tracking him by the drip of blood. My lungs are heaving from labors that wear a man out. I've ranged over every place on earth, and over the sea I came in wingless flight, chasing him, no slower than a ship. And

8 Cypris is Aphrodite, goddess of love; Hera "the Fulfiller" presided over marriage.

	GREEK	ENGLISH
	καὶ νῦν ὅδ' ἐνθάδ' ἐστί που καταπτακών. ὀσμὴ βροτείων αἱμάτων με προσγελᾷ.	now he's here somewhere, cowering. The smell of human blood smiles at me.
254	ὅρα ὅρα μάλ' αὖ, λεύσσετε πάντα, μὴ λάθῃ φύγδα βὰς ματροφόνος ἀτίτας. ὁ δ' αὖτέ γ' ἀλκὰν ἔχων περὶ βρέτει πλεχθεὶς θεᾶς ἀμβρότου ὑπόδικος θέλει γενέσθαι χρεῶν. τὸ δ' οὐ πάρεστιν· αἷμα μητρῷον χαμαὶ δυσαγκόμιστον, παπαῖ, τὸ διερὸν πέδοι χύμενον οἴχεται. ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ῥοφεῖν ἐρυθρὸν ἐκ μελέων πέλανον· ἀπὸ δὲ σοῦ φεροίμαν βοσκὰν πώματος δυσπότου· καὶ ζῶντά σ' ἰσχνάνασ' ἀπάξομαι κάτω, ἀντίποιν' ὡς τίνῃς ματροφόνου δύας.	Look, look again, search everywhere, or the mother-killer will slip off in flight and go unpunished. There he is again, with his defense, his arms wound round the image of the immortal goddess, wanting to stand trial for what he owes. But that cannot be. A mother's blood on the ground is hard to gather up, ah, ah! The wet stream poured on the soil is gone. No, you must pay back: let me suck from your living limbs the thick red offering. From you may I take my fill, a drink hard to drink; I'll waste you alive and drag you down below, to pay in requital for your mother's agony.
269	ὄψει δὲ κεἴ τις ἄλλος ἥλιτεν βροτῶν ἢ θεὸν ἢ ξένον τιν' ἀσεβῶν ἢ τοκέας φίλους, ἔχονθ' ἕκαστον τῆς δίκης ἐπάξια. μέγας γὰρ Ἅιδης ἐστὶν εὔθυνος βροτῶν ἔνερθε χθονός, δελτογράφῳ δὲ πάντ' ἐπωπᾷ φρενί.	And there you'll see any other mortal who has sinned, irreverent toward a god or a guest or his own dear parents, each with the penalty justice says he deserves. For Hades is a great auditor of mortals below the earth, and watches everything, with a mind that keeps it all on tablets.
276	**ORESTES** ἐγὼ διδαχθεὶς ἐν κακοῖς ἐπίσταμαι πολλοὺς καθαρμούς, καὶ λέγειν ὅπου δίκη σιγᾶν θ' ὁμοίως· ἐν δὲ τῷδε πράγματι φωνεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου. βρίζει γὰρ αἷμα καὶ μαραίνεται χερός, μητροκτόνον μίασμα δ' ἔκπλυτον πέλει· ποταίνιον γὰρ ὂν πρὸς ἑστίᾳ θεοῦ Φοίβου καθαρμοῖς ἠλάθη χοιροκτόνοις. πολὺς δέ μοι γένοιτ' ἂν ἐξ ἀρχῆς λόγος, ὅσοις προσῆλθον ἀβλαβεῖ ξυνουσίᾳ.	**ORESTES** Schooled in misfortune, I know many rites of purification, and I know when it's right to speak and likewise when to keep silent. In this matter I've been told to speak by a wise teacher. The blood on my hand is drowsing and fading, and the pollution of my mother's murder is washed away. While it was still fresh, at the hearth of the god Phoebus, it was driven out by purifications with slaughtered pigs. It would be a long story to tell from the beginning how many people I have come to and stayed with without bringing them harm.[9]
287	καὶ νῦν ἀφ' ἁγνοῦ στόματος εὐφήμως καλῶ χώρας ἄνασσαν τῆσδ' Ἀθηναίαν ἐμοὶ μολεῖν ἀρωγόν· κτήσεται δ' ἄνευ δορὸς αὐτόν τε καὶ γῆν καὶ τὸν Ἀργεῖον λεὼν πιστὸν δικαίως ἐς τὸ πᾶν τε σύμμαχον. ἀλλ' εἴτε χώρας ἐν τόποις Λιβυστικοῖς,	So now, with pure lips and in reverent words, I call on Athena, queen of this land, to come and help me. Without the spear she will win me, my land, and the Argive people as her faithful allies, rightly, for all time. Whether she is in the regions of Libya,

9 A killer was purified by having the blood of a sacrificed piglet poured over his hands.

	GREEK	ENGLISH
	Τρίτωνος ἀμφὶ χεῦμα γενεθλίου πόρου, τίθησιν ὀρθὸν ἢ κατηρεφῆ πόδα, φίλοις ἀρήγουσ', εἴτε Φλεγραίαν πλάκα θρασὺς ταγοῦχος ὡς ἀνὴρ ἐπισκοπεῖ, ἔλθοι—κλύει δὲ καὶ πρόσωθεν ὢν θεός— ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.	by the waters of Triton, the stream where she was born, with her foot planted upright or covered beneath her robes, helping her friends, or whether like a bold commander she is surveying the Phlegraean plain, let her come (a god hears even from far away) to set me free from these troubles.[10]
299	**CHORUS** οὔτοι σ' Ἀπόλλων οὐδ' Ἀθηναίας σθένος ῥύσαιτ' ἂν ὥστε μὴ οὐ παρημελημένον ἔρρειν, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν, ἀναίματον βόσκημα δαιμόνων, σκιάν. οὐδ' ἀντιφωνεῖς, ἀλλ' ἀποπτύεις λόγους, ἐμοὶ τραφείς τε καὶ καθιερωμένος; καὶ ζῶν με δαίσεις οὐδὲ πρὸς βωμῷ σφαγείς· ὕμνον δ' ἀκούσῃ τόνδε δέσμιον σέθεν.	**CHORUS** No, neither Apollo nor Athena's might could save you from going to ruin, abandoned, not knowing where in your heart joy is to be found: a bloodless thing for spirits to feed on, a shadow. Won't you even answer? Do you spit back my words, you who were raised for me and consecrated to me? Alive you'll be my feast, and not slaughtered at an altar. You'll hear this song, and it will bind you.

FIRST STASIMON

The Furies dance their Binding Song around Orestes and proclaim their ancient office.

	GREEK	ENGLISH
307	**CHORUS** ἄγε δὴ καὶ χορὸν ἄψωμεν, ἐπεὶ μοῦσαν στυγερὰν ἀποφαίνεσθαι δεδόκηκεν, λέξαι τε λάχη τὰ κατ' ἀνθρώπους ὡς ἐπινωμᾷ στάσις ἁμά. εὐθυδίκαιοι δ' οἰόμεθ' εἶναι· τὸν μὲν καθαρὰς χεῖρας προνέμοντ' οὔτις ἐφέρπει μῆνις ἀφ' ἡμῶν, ἀσινὴς δ' αἰῶνα διοιχνεῖ· ὅστις δ' ἁλιτὼν ὥσπερ ὅδ' ἀνὴρ χεῖρας φονίας ἐπικρύπτει, μάρτυρες ὀρθαὶ τοῖσι θανοῦσιν παραγιγνόμεναι πράκτορες αἵματος αὐτῷ τελέως ἐφάνημεν.	**CHORUS** Come, let's join hands in the dance, since we have resolved to show forth our hateful music and tell how our band deals out their lots to men. We believe we are straight in our justice. One who holds out clean hands is visited by no wrath from us; he goes through his life unharmed. But whoever sins, as this man has, and hides his bloody hands, we appear beside him, true witnesses for the dead, exacting the price of blood, and see it through to the end.
321	μᾶτερ ἅ μ' ἔτικτες, ὦ μᾶτερ Νύξ, ἀλαοῖσι καὶ δεδορκόσιν ποινάν, κλῦθ'. ὁ Λατοῦς γὰρ ἴ- νίς μ' ἄτιμον τίθησιν τόνδ' ἀφαιρούμενος πτῶκα, ματρῷον ἄ- γνισμα κύριον φόνου.	Mother who bore me, Mother Night, who bore me to be vengeance for the blind and for the seeing, hear me! For Leto's son strips me of honor, snatching from me this cowering hare, the victim owed to atone for a mother's blood.
328	ἐπὶ δὲ τῷ τεθυμένῳ τόδε μέλος, παρακοπά, παραφορὰ φρενοδαλής, ὕμνος ἐξ Ἐρινύων,	Over the victim this is our song: frenzy, derangement, madness that wrecks the mind,

10 Athena was said to have been born by the river Triton in Libya. On the Phlegraean plain the gods fought the Giants.

	GREEK	ENGLISH
	δέσμιος φρενῶν, ἀφόρ- μικτος, αὐονὰ βροτοῖς.	the hymn of the Furies, binding the mind, sung with no lyre, withering mortals.
334	τοῦτο γὰρ λάχος διανταία Μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν, θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι, τοῖς ὁμαρτεῖν, ὅφρ' ἂν γᾶν ὑπέλθῃ· θανὼν δ' οὐκ ἄγαν ἐλεύθερος.	This is the lot that piercing Fate spun for me to hold forever: when mortals stumble into wanton murder by their own hands, to follow them until they go beneath the earth. And once dead, they are not so very free.
341	ἐπὶ δὲ τῷ τεθυμένῳ τόδε μέλος, παρακοπά, παραφορὰ φρενοδαλής, ὕμνος ἐξ Ἐρινύων, δέσμιος φρενῶν, ἀφόρ- μικτος, αὐονὰ βροτοῖς.	Over the victim this is our song: frenzy, derangement, madness that wrecks the mind, the hymn of the Furies, binding the mind, sung with no lyre, withering mortals.
349	γιγνομέναισι λάχη τάδ' ἐφ' ἁμὶν ἐκράνθη· ἀθανάτων δ' ἀπέχειν χέρας, οὐδέ τις ἐστί συνδαίτωρ μετάκοινος· παλλεύκων δὲ πέπλων ἀπόμοιρος ἄκληρος ἐτύχθην …	At our birth this lot was ordained for us: to keep our hands off the immortals. None of them sits at feast with us and shares it. In pure white robes I have no part, no portion. …
354	δωμάτων γὰρ εἱλόμαν ἀνατροπάς, ὅταν Ἄρης τιθασὸς ὢν φίλον ἕλῃ. ἐπὶ τὸν ὦδ' ἰέμεναι κρατερὸν ὄνθ' ὅμως ἀμαυ- ροῦμεν ὑφ' αἵματος νέου.	For I chose the overthrow of houses, when Ares, tame at home, kills one of his own. We rush after him, and strong as he is, we blot him out for the fresh blood.
360	σπεύδομεν αἵδ' ἀφελεῖν τινὰ τάσδε μερίμνας, θεῶν δ' ἀτέλειαν ἐμαῖς μελέταις ἐπικραίνειν, μηδ' εἰς ἄγκρισιν ἐλθεῖν· Ζεὺς δ' αἱμοσταγὲς ἀξιόμισον ἔθνος τόδε λέσχας ἅς ἀπηξιώσατο.	We are eager to take these cares away from others, to win the gods exemption by our own diligence, so that no case even comes before them. For Zeus has judged this blood-dripping, hateful race unworthy of his company.
354a	δωμάτων γὰρ εἱλόμαν ἀνατροπάς, ὅταν Ἄρης τιθασὸς ὢν φίλον ἕλῃ. ἐπὶ τὸν ὦδ' ἰέμεναι κρατερὸν ὄνθ' ὅμως ἀμαυ- ροῦμεν ὑφ' αἵματος νέου.	For I chose the overthrow of houses, when Ares, tame at home, kills one of his own. We rush after him, and strong as he is, we blot him out for the fresh blood.
368		

	GREEK	ENGLISH
	δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ τακόμεναι κατὰ γᾶν μινύθουσιν ἄτιμοι ἀμετέραις ἐφόδοις μελανείμοσιν, ὀρχη- σμοῖς τ' ἐπιφθόνοις ποδός.	And the glories of men, however proud beneath the sky, melt away and dwindle under the earth, dishonored, at our black-robed onslaughts and the malignant dancing of our feet.
372	μάλα γὰρ οὖν ἁλομένα ἀνέκαθεν βαρυπεσῆ καταφέρω ποδὸς ἀκμάν, σφαλερὰ καὶ τανυδρόμοις κῶλα, δύσφορον ἄταν.	For I leap from high above and bring down my foot with a heavy fall, limbs that trip even runners at full stretch: ruin hard to bear.
377	πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμᾳ· τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶ- ται πολύστονος φάτις.	He falls and does not know it, in his senseless defilement, such is the darkness of pollution hovering over the man; and rumor, full of groans, tells of a murky mist spread over his house.
372a	μάλα γὰρ οὖν ἁλομένα ἀνέκαθεν βαρυπεσῆ καταφέρω ποδὸς ἀκμάν, σφαλερὰ καὶ τανυδρόμοις κῶλα, δύσφορον ἄταν.	For I leap from high above and bring down my foot with a heavy fall, limbs that trip even runners at full stretch: ruin hard to bear.
381	μένει γάρ. εὐμήχανοί τε καὶ τέλειοι, κακῶν τε μνήμονες σεμναὶ καὶ δυσπαρήγοροι βροτοῖς, ἄτιμ' ἀτίετα διόμεναι λάχη θεῶν διχοστατοῦντ' ἀνηλίῳ λάμπᾳ, δυσοδοπαίπαλα δερκομένοισι καὶ δυσομμάτοις ὁμῶς.	For it endures. Resourceful, sure to accomplish, remembering evils, august, hard for mortals to appease, we pursue our office, dishonored, despised, kept apart from the gods in sunless gloom, a rocky road, hard going for the seeing and the sightless alike.
389	τίς οὖν τάδ' οὐχ ἅζεταί τε καὶ δέδοικεν βροτῶν, ἐμοῦ κλύων θεσμὸν τὸν μοιρόκραντον ἐκ θεῶν δοθέντα τέλεον; ἔτι δέ μοι μένει γέρας παλαιόν, οὐδ' ἀτιμίας κύρω, καίπερ ὑπὸ χθόνα τάξιν ἔχουσα καὶ δυσήλιον κνέφας.	What mortal, then, does not revere and fear all this, when he hears from me the law ordained by Fate, granted by the gods, to be fulfilled? Still my ancient privilege remains, and I meet with no dishonor, though my station is beneath the earth in sunless dark.

SECOND EPISODE

Athena arrives, hears both sides, and resolves to set up a sworn court of citizens.

	GREEK	ENGLISH
397	**ATHENA** πρόσωθεν ἐξήκουσα κληδόνος βοὴν ἀπὸ Σκαμάνδρου γῆν καταφθατουμένη,	**ATHENA** From far away I heard the sound of a call. I was at the Scamander, taking possession of

	GREEK	ENGLISH
	ἣν δῆτ' Ἀχαιῶν ἄκτορές τε καὶ πρόμοι, τῶν αἰχμαλώτων χρημάτων λάχος μέγα, ἔνειμαν αὐτόπρεμνον εἰς τὸ πᾶν ἐμοί, ἐξαίρετον δώρημα Θησέως τόκοις· ἔνθεν διώκουσ' ἦλθον ἄτρυτον πόδα, πτερῶν ἄτερ ῥοιβδοῦσα κόλπον αἰγίδος. καινὴν δ' ὁρῶσα τήνδ' ὁμιλίαν χθονὸς ταρβῶ μὲν οὐδέν, θαῦμα δ' ὄμμασιν πάρα. τίνες ποτ' ἐστέ; πᾶσι δ' ἐς κοινὸν λέγω· βρέτας τε τοὐμὸν τῷδ' ἐφημένῳ ξένῳ, ὑμᾶς θ' ὁμοίας οὐδενὶ σπαρτῶν γένει, οὔτ' ἐν θεαῖσι πρὸς θεῶν ὁρωμένας οὔτ' οὖν βροτείοις ἐμφερεῖς μορφώμασιν. λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς πρόσω δικαίων ἠδ' ἀποστατεῖ θέμις.	the land that the leaders and chiefs of the Achaeans assigned to me, a great portion of the spoils their spears had won, mine wholly, root and branch, forever, a chosen gift for the sons of Theseus. From there I came, driving my tireless feet, without wings, the fold of my aegis whirring in the wind. And seeing this strange company in my land, I am not afraid, but my eyes are full of wonder. Who in the world are you? I speak to all of you together: to this stranger sitting at my image, and to you, who are like no race of beings ever born, neither seen by the gods among goddesses nor resembling any mortal shape. But to speak ill of one's neighbor when he has done nothing to deserve it is far from just, and what is right stands aloof from it.[11]
415	**CHORUS** πεύσῃ τὰ πάντα συντόμως, Διὸς κόρη. ἡμεῖς γάρ ἐσμεν Νυκτὸς αἰανῆ τέκνα. Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα.	**CHORUS** You'll learn it all in brief, daughter of Zeus. We are the dismal children of Night. In our homes beneath the earth we are called Curses.
418	**ATHENA** γένος μὲν οἶδα κληδόνας τ' ἐπωνύμους.	**ATHENA** I know your race, and the names you go by.
419	**CHORUS** τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσῃ τάχα.	**CHORUS** And my honors you will soon learn as well.
420	**ATHENA** μάθοιμ' ἄν, εἰ λέγοι τις ἐμφανῆ λόγον.	**ATHENA** I'd learn them, if someone would tell me plainly.
421	**CHORUS** βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.	**CHORUS** We drive killers of men from their homes.
422	**ATHENA** καὶ τῷ κτανόντι ποῦ τὸ τέρμα τῆς φυγῆς;	**ATHENA** And for the killer, where does his flight end?
423	**CHORUS** ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.	**CHORUS** Where joy is never known at all.
424	**ATHENA** ἦ καὶ τοιαύτας τῷδ' ἐπιρροιζεῖς φυγάς;	**ATHENA** Is that the kind of flight you're hounding this man into with your shrieks?
425	**CHORUS** φονεὺς γὰρ εἶναι μητρὸς ἠξιώσατο.	**CHORUS** Yes. He saw fit to be his mother's killer.
426	**ATHENA** ἄλλαις ἀνάγκαις, ἤ τινος τρέων κότον;	**ATHENA** Under some other compulsion, or fearing someone's anger?
427	**CHORUS** ποῦ γὰρ τοσοῦτο κέντρον ὡς μητροκτονεῖν;	**CHORUS** And where is there a goad so sharp as to drive a man to kill his mother?
428	**ATHENA** δυοῖν παρόντοιν ἥμισυς λόγου πάρα.	**ATHENA** There are two parties here, and I've heard only half the case.
429		

11 Athens claimed territory near Troy, at the mouth of the Scamander, in Aeschylus' day; "the sons of Theseus" are the Athenians.

	GREEK	ENGLISH
	CHORUS ἀλλ’ ὅρκον οὐ δέξαιτ’ ἄν, οὐ δοῦναι θέλοι.	**CHORUS** But he wouldn’t accept an oath from us, or be willing to swear one.
430	**ATHENA** κλύειν δίκαιος μᾶλλον ἢ πρᾶξαι θέλεις.	**ATHENA** You would rather be called just than act justly.
431	**CHORUS** πῶς δή; δίδαξον· τῶν σοφῶν γὰρ οὐ πένῃ.	**CHORUS** How so? Teach me. You’re not poor in wisdom.
432	**ATHENA** ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.	**ATHENA** I say that what is unjust must not win by oaths.
433	**CHORUS** ἀλλ’ ἐξέλεγχε, κρῖνε δ’ εὐθεῖαν δίκην.	**CHORUS** Then question him, and give a straight judgment.
434	**ATHENA** ἦ κἀπ’ ἐμοὶ τρέποιτ’ ἂν αἰτίας τέλος;	**ATHENA** So you would turn the decision of the charge over to me?
435	**CHORUS** πῶς δ’ οὔ; σέβουσαί γ’ ἀξίαν κἀπ’ ἀξίων.	**CHORUS** Of course. We honor you, since you are worthy and of worthy parents.
436	**ATHENA** τί πρὸς τάδ’ εἰπεῖν, ὦ ξέν’, ἐν μέρει θέλεις; λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς τὰς σάς, ἔπειτα τόνδ’ ἀμυναθοῦ ψόγον· εἴπερ πεποιθὼς τῇ δίκῃ βρέτας τόδε ἧσαι φυλάσσων ἑστίας ἀμῆς πέλας σεμνὸς προσίκτωρ ἐν τρόποις Ἰξίονος. τούτοις ἀμείβου πᾶσιν εὐμαθές τί μοι.	**ATHENA** Stranger, what do you want to say to this in your turn? Tell me your country, your family, and your misfortunes, and then defend yourself against this charge, if it’s trust in justice that makes you sit here clinging to this image, close to my hearth, an august suppliant in the manner of Ixion. Answer all of this in a way I can easily understand.[12]
443	**ORESTES** ἄνασσ’ Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων τῶν σῶν ἐπῶν μέλημ’ ἀφαιρήσω μέγα. οὐκ εἰμὶ προστρόπαιος, οὐδ’ ἔχων μύσος πρὸς χειρὶ τῇμῇ τὸ σὸν ἐφεζόμην βρέτας. τεκμήριον δὲ τῶνδέ σοι λέξω μέγα. ἄφθογγον εἶναι τὸν παλαμναῖον νόμος, ἔστ’ ἂν πρὸς ἀνδρὸς αἵματος καθαρσίου σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ. πάλαι πρὸς ἄλλοις ταῦτ’ ἀφιερώμεθα οἴκοισι, καὶ βοτοῖσι καὶ ῥυτοῖς πόροις.	**ORESTES** Queen Athena, first I’ll remove a great worry raised by the last of your words. I am not a polluted suppliant, and I did not sit at your image with defilement on my hand. I’ll give you strong proof of this. It is the law that a man who has shed blood must not speak until someone who purifies from blood has drenched him with the slaughter of a suckling animal. Long ago, at other houses, I was cleansed like this, with victims and with flowing water.
453	ταύτην μὲν οὕτω φροντίδ’ ἐκποδὼν λέγω. γένος δὲ τοὐμὸν ὡς ἔχει πεύσῃ τάχα. Ἀργεῖός εἰμι, πατέρα δ’ ἱστορεῖς καλῶς, Ἀγαμέμνον’, ἀνδρῶν ναυβατῶν ἁρμόστορα, ξὺν ᾧ σὺ Τροίαν ἄπολιν Ἰλίου πόλιν ἔθηκας. ἔφθιθ’ οὗτος οὐ καλῶς, μολὼν εἰς οἶκον· ἀλλά νιν κελαινόφρων ἐμὴ μήτηρ κατέκτα, ποικίλοις ἀγρεύμασιν κρύψασ’, ἃ λουτρῶν ἐξεμαρτύρει φόνον. κἀγὼ κατελθών, τὸν πρὸ τοῦ φεύγων χρόνον,	So I say that worry is out of the way. As for my family, you’ll soon learn how it stands. I’m an Argive, and you do well to ask about my father: Agamemnon, commander of the men of the fleet, with whom you made Troy, the city of Ilium, no city at all. He did not die a fine death when he came home. My black-hearted mother killed him, wrapping him in an intricate hunting net that bore witness to the murder in the bath. And I came back, after living in exile until then, and killed the

12 Ixion, who murdered a kinsman, was the first killer to be purified, by Zeus himself.

GREEK	ENGLISH
ἔκτεινα τὴν τεκοῦσαν, οὐκ ἀρνήσομαι, ἀντικτόνοις ποιναῖσι φιλτάτου πατρός. καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος, ἄλγη προφωνῶν ἀντίκεντρα καρδίᾳ, εἰ μή τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους. σὺ δ' εἰ δικαίως εἴτε μὴ κρῖνον δίκην· πράξας γὰρ ἐν σοὶ πανταχῇ τάδ' αἰνέσω.	woman who bore me; I won't deny it. It was vengeance, death for death, for my dearly loved father. And Loxias shares the blame for this, for he warned me of pains that would goad my heart if I did nothing to those who were guilty. Now you judge whether it was justly done or not. Whatever happens to me in your hands, I'll accept it.
470 **ATHENA** τὸ πρᾶγμα μεῖζον, εἴ τις οἴεται τόδε βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ θέμις φόνου διαιρεῖν ὀξυμηνίτου δίκας· ἄλλως τε καὶ σὺ μὲν κατηρτυκὼς ἐμοῖς ἱκέτης προσῆλθες καθαρὸς ἀβλαβὴς δόμοις· οὕτως δ' ἄμομφον ὄντα σ' αἰδοῦμαι πόλει. αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον, καὶ μὴ τυχοῦσαι πράγματος νικηφόρου, χώρᾳ μεταῦθις ἰὸς ἐκ φρονημάτων πέδοι πεσὼν ἄφερτος αἰανὴς νόσος.	**ATHENA** This matter is too great for any mortal who thinks to judge it. And it is not right even for me to decide cases of murder that rouse sharp wrath. Besides, you have come as a suppliant duly prepared by the rites, pure and harmless to my house, and so I respect you as blameless toward my city. But these have a function that is not easily dismissed, and if they don't win this case, the poison of their resentment will afterwards fall on the ground, an unbearable, endless plague on the land.
480 τοιαῦτα μὲν τάδ' ἐστίν· ἀμφότερα, μένειν πέμπειν τε δυσπήμαντ' ἀμηχάνως ἐμοί. ἐπεὶ δὲ πρᾶγμα δεῦρ' ἐπέσκηψεν τόδε, φόνων δικαστὰς ὁρκίους αἱρουμένη θεσμὸν τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον. ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια καλεῖσθ', ἀρωγὰ τῆς δίκης ὁρκώματα· κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα ἥξω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμως, ὅρκον πορόντας μηδὲν ἔκδικον φράσειν.	That is how things stand. Both courses, to let them stay or to send them away, mean disaster, and I'm at a loss. But since this matter has fallen to us here, I will choose jurors for cases of murder, bound by oath, and establish an institution that will stand for all time. You two, summon your witnesses and proofs, sworn evidence to support your case. I will pick out the best of my citizens and come back to decide this matter truly. They will swear an oath to declare nothing contrary to justice.

SECOND STASIMON

The Furies warn that acquitting Orestes will overturn justice, and praise fear and reverence.

GREEK	ENGLISH
490 **CHORUS** νῦν καταστροφαὶ νέων θεσμίων, εἰ κρατή- σει δίκα τε καὶ βλάβα τοῦδε ματροκτόνου. πάντας ἤδη τόδ' ἔργον εὐχερεί- ᾳ συναρμόσει βροτούς· πολλὰ δ' ἔτυμα παιδότρωτα πάθεα προσμένει τοκεῦ- σιν μεταῦθις ἐν χρόνῳ.	**CHORUS** Now comes the overthrow brought by new laws, if the cause and the crime of this killer of his mother win the day. At once this deed will bind all mortals together in easy license; and many true sufferings, wounds dealt by children, wait for parents in the time to come.
499 οὐδὲ γὰρ βροτοσκόπων μαινάδων τῶνδ' ἐφέρ-	For from us, the maenads who watch over mortals,

	GREEK	ENGLISH
	ψει κότος τις ἐργμάτων— πάντ' ἐφήσω μόρον. πεύσεται δ' ἄλλος ἄλλοθεν, προφω- νῶν τὰ τῶν πέλας κακά, λῆξιν ὑπόδοσίν τε μόχθων· ἄκεά τ' οὐ βέβαια τλά- μων μάταν παρηγορεῖ.	no anger at such deeds will creep upon them. I will let every death loose. Man will ask of man, from place to place, telling his neighbors' troubles, when his own will end or ease; and the poor wretch offers remedies that are no sure cure, in vain.
508	μηδέ τις κικλῃσκέτω ξυμφορᾷ τετυμμένος, τοῦτ' ἔπος θροούμενος, ὦ δίκα, ὦ θρόνοι τ' Ἐρινύων. ταῦτά τις τάχ' ἂν πατὴρ ἢ τεκοῦσα νεοπαθὴς οἶκτον οἰκτίσαιτ', ἐπει- δὴ πίτνει δόμος δίκας.	Let no one, struck down by disaster, call out, crying these words: "Justice! Thrones of the Furies!" So, it may be, a father or a mother freshly wounded will cry a piteous cry, now that the house of Justice is falling.
517	ἔσθ' ὅπου τὸ δεινὸν εὖ, καὶ φρενῶν ἐπίσκοπον δεῖ μένειν καθήμενον. ξυμφέρει σωφρονεῖν ὑπὸ στένει. τίς δὲ μηδὲν ἐν δέει καρδίαν ἂν ἀνατρέφων ἢ πόλις βροτός θ' ὁμοί- ως ἔτ' ἂν σέβοι δίκαν;	There is a place where fear is good, and it must stay seated, an overseer of the mind. It pays to learn good sense through sorrow. But who, nursing a heart that holds no fear at all, city or mortal alike, would still revere Justice?
526	μήτ' ἀνάρχετον βίον μήτε δεσποτούμενον αἰνέσῃς. παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν, ἄλλ' ἄλλᾳ δ' ἐφορεύει. ξύμμετρον δ' ἔπος λέγω, δυσσεβίας μὲν ὕβρις τέκος ὡς ἐτύμως· ἐκ δ' ὑγιεί- ας φρενῶν ὁ πάμφιλος καὶ πολύευκτος ὄλβος.	Praise neither the life without rule nor the life ruled by a master. To the middle in all things the god has given power, though he watches over other things in other ways. I speak a word in measure: arrogance is the child of impiety, truly; but from health of mind comes the happiness all men love, the happiness all pray for.
538	ἐς τὸ πᾶν δέ σοι λέγω, βωμὸν αἴδεσαι Δίκας· μηδέ νιν κέρδος ἰδὼν ἀθέῳ ποδὶ λὰξ ἀτίσῃς· ποινὰ γὰρ ἐπέσται. κύριον μένει τέλος. πρὸς τάδε τις τοκέων σέβας εὖ προτίων καὶ ξενοτί-	And this I tell you, above all: revere the altar of Justice. Do not, with an eye on gain, kick it aside with a godless foot; punishment will come. The appointed end stands waiting. So let each man give first honor to the reverence owed his parents, and respect the coming and going of guests honored in his house.

	GREEK	ENGLISH
	μους δόμων ἐπιστροφὰς αἰδόμενός τις ἔστω.	
550	ἑκὼν δ' ἀνάγκας ἄτερ δίκαιος ὢν οὐκ ἄνολβος ἔσται· πανώλεθρος δ' οὔποτ' ἂν γένοιτο. τὸν ἀντίτολμον δέ φαμι παρβάταν ἄγοντα πολλὰ παντόφυρτ' ἄνευ δίκας βιαίως ξὺν χρόνῳ καθήσειν λαῖφος, ὅταν λάβῃ πόνος θραυομένας κεραίας.	The man who is just of his own free will, unforced, will not go without good fortune; he will never be utterly destroyed. But the bold transgressor, I say, who carries a great cargo heaped up in confusion, without justice, will in time be forced to strike his sail, when the storm takes him and his yardarm splinters.
558	καλεῖ δ' ἀκούοντας οὐδὲν ἐν μέσᾳ δυσπαλεῖ τε δίνᾳ· γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ, τὸν οὔποτ' αὐχοῦντ' ἰδὼν ἀμαχάνοις δύαις λαπαδνὸν οὐδ' ὑπερθέοντ' ἄκραν· δι' αἰῶνος δὲ τὸν πρὶν ὄλβον ἔρματι προσβαλὼν δίκας ὤλετ' ἄκλαυτος, αἶστος.	He calls, but no one hears, in the middle of the whirlpool he cannot wrestle; and the god laughs at the hot-headed man, seeing the man who boasted it would never happen worn down by helpless agonies, unable to clear the headland. He has wrecked his old prosperity, for all time, on the reef of Justice, and he perishes unwept, unseen.

THIRD EPISODE

Athena founds the court on the Areopagus; Apollo defends Orestes, and a tied vote acquits him.

	GREEK	ENGLISH
566	**ATHENA** κήρυσσε, κῆρυξ, καὶ στρατὸν κατειργαθοῦ, ἥ τ' οὖν διάτορος Τυρσηνικὴ σάλπιγξ, βροτείου πνεύματος πληρουμένη, ὑπέρτονον γήρυμα φαινέτω στρατῷ. πληρουμένου γὰρ τοῦδε βουλευτηρίου σιγᾶν ἀρήγει καὶ μαθεῖν θεσμοὺς ἐμοὺς πόλιν τε πᾶσαν εἰς τὸν αἰανῆ χρόνον καὶ τούσδ' ὅπως ἂν εὖ καταγνωσθῇ δίκη.	**ATHENA** Herald, make the proclamation and hold back the crowd. Let the piercing Etruscan trumpet, filled with human breath, sound its shrill blast to the people. For while this council fills, it is right to keep silence, so that the whole city may learn my ordinances for all time to come, and these two as well, so that their case may be justly decided.
574	**CHORUS** ἄναξ Ἄπολλον, ὧν ἔχεις αὐτὸς κράτει. / τί τοῦδε σοὶ μέτεστι πράγματος λέγε.	**CHORUS** Lord Apollo, keep to what is your own. Tell us what part you have in this matter.
576	**APOLLO** καὶ μαρτυρήσων ἦλθον—ἔστι γὰρ νόμῳ ἱκέτης ὅδ' ἀνὴρ καὶ δόμων ἐφέστιος ἐμῶν, φόνου δὲ τοῦδ' ἐγὼ καθάρσιος— καὶ ξυνδικήσων αὐτός· αἰτίαν δ' ἔχω τῆς τοῦδε μητρὸς τοῦ φόνου. σὺ δ' εἴσαγε ὅπως τ' ἐπίστᾳ τήνδε κύρωσον δίκην.	**APOLLO** I've come to bear witness—this man is, by law, a suppliant, he sat at the hearth of my house, and I am the one who purified him of this bloodshed—and to plead his case myself. I bear responsibility for the killing of his mother. Now, open the case, and settle it as best you know how.
582	**ATHENA** ὑμῶν ὁ μῦθος, εἰσάγω δὲ τὴν δίκην· ὁ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων γένοιτ' ἂν ὀρθῶς πράγματος διδάσκαλος.	**ATHENA** The floor is yours; I open the trial. The prosecutor, speaking first and from the beginning, is the one who can rightly inform us of the matter.
585		

	GREEK	ENGLISH
	CHORUS πολλαὶ μέν ἐσμεν, λέξομεν δὲ συντόμως. ἔπος δ' ἀμείβου πρὸς ἔπος ἐν μέρει τιθείς τὴν μητέρ' εἰπὲ πρῶτον εἰ κατέκτονας.	**CHORUS** We are many, but we'll speak briefly. Answer us word for word, each in turn. First, tell us: did you kill your mother?
588	**ORESTES** ἔκτεινα· τούτου δ' οὔτις ἄρνησις πέλει.	**ORESTES** I killed her. There's no denying that.
589	**CHORUS** ἓν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων.	**CHORUS** That's one fall already of the three.[13]
590	**ORESTES** οὐ κειμένῳ πω τόνδε κομπάζεις λόγον.	**ORESTES** You're boasting over a man who isn't down yet.
591	**CHORUS** εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες.	**CHORUS** Still, you have to say how you killed her.
592	**ORESTES** λέγω· ξιφουλκῷ χειρὶ πρὸς δέρην τεμών.	**ORESTES** I'll tell you: I drew my sword and cut her throat.
593	**CHORUS** πρὸς τοῦ δ' ἐπείσθης καὶ τίνος βουλεύμασιν;	**CHORUS** And who persuaded you? Whose plan was it?
594	**ORESTES** τοῖς τοῦδε θεσφάτοισι· μαρτυρεῖ δέ μοι.	**ORESTES** This god's oracles. He is my witness.
595	**CHORUS** ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν;	**CHORUS** The prophet instructed you to kill your mother?
596	**ORESTES** καὶ δεῦρό γ' ἀεὶ τὴν τύχην οὐ μέμφομαι.	**ORESTES** Yes, and to this day I don't blame my fortune.
597	**CHORUS** ἀλλ' εἴ σε μάρψει ψῆφος, ἄλλ' ἐρεῖς τάχα.	**CHORUS** But if the vote seizes you, you'll soon tell a different story.
598	**ORESTES** πέποιθ'. ἀρωγὰς δ' ἐκ τάφου πέμψει πατήρ.	**ORESTES** I'm confident. My father will send help from his tomb.
599	**CHORUS** νεκροῖσί νυν πέπισθι μητέρα κτανών.	**CHORUS** Trust in the dead, then, you who killed your mother!
600	**ORESTES** δυοῖν γὰρ εἶχε προσβολὰς μιασμάτοιν.	**ORESTES** Yes—because she was stained by two pollutions.
601	**CHORUS** πῶς δή; δίδαξον τοὺς δικάζοντας τάδε.	**CHORUS** How so? Explain that to the jurors.
602	**ORESTES** ἀνδροκτονοῦσα πατέρ' ἐμὸν κατέκτανεν.	**ORESTES** She murdered her husband, and so she killed my father.
603	**CHORUS** τοιγὰρ σὺ μὲν ζῇς, ἡ δ' ἐλευθέρα φόνῳ.	**CHORUS** And so you're alive, while her death has set her free of it.
604	**ORESTES** τί δ' οὐκ ἐκείνην ζῶσαν ἤλαυνες φυγῇ;	**ORESTES** Then why didn't you hound her into exile while she was alive?
605	**CHORUS** οὐκ ἦν ὅμαιμος φωτὸς ὃν κατέκτανεν.	**CHORUS** She wasn't of one blood with the man she killed.
606	**ORESTES** ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι;	**ORESTES** And am I of one blood with my mother?

13 A wrestling match was won by the first man to throw his opponent three times.

	GREEK	ENGLISH
607	**CHORUS** πῶς γάρ σ' ἔθρεψ' ἂν ἐντός, ὦ μιαιφόνε, / ζώνης; ἀπεύχῃ μητρὸς αἷμα φίλτατον;	**CHORUS** How else did she nourish you beneath her girdle, you bloodstained killer? Do you disown your mother's blood, the dearest there is?
609	**ORESTES** ἤδη σὺ μαρτύρησον· ἐξηγοῦ δέ μοι, Ἄπολλον, εἴ σφε σὺν δίκῃ κατέκτανον. δρᾶσαι γὰρ ὥσπερ ἐστὶν οὐκ ἀρνούμεθα. ἀλλ' εἰ δίκαιον εἴτε μὴ τῇ σῇ φρενὶ δοκεῖ τόδ' αἷμα, κρῖνον, ὡς τούτοις φράσω.	**ORESTES** Now give your testimony. Explain to me, Apollo, whether I was right to kill her. That I did it, just as it happened, we don't deny. But whether this bloodshed seems just to your mind or not—judge, so that I can tell these men.
614	**APOLLO** λέξω πρὸς ὑμᾶς τόνδ' Ἀθηναίας μέγαν θεσμὸν δικαίως,—μάντις ὢν δ' οὐ ψεύσομαι. οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις, οὐκ ἀνδρός, οὐ γυναικός, οὐ πόλεως πέρι, ὃ μὴ κελεύσαι Ζεὺς Ὀλυμπίων πατήρ.	**APOLLO** I will speak to you, this great court Athena has founded, justly—and as a prophet I will not lie. Never once have I said from my prophetic throne, about a man, a woman, or a city, anything that Zeus, father of the Olympians, did not command.
619	τὸ μὲν δίκαιον τοῦθ' ὅσον σθένει μαθεῖν, βουλῇ πιφαύσκω δ' ὕμμ' ἐπισπέσθαι πατρός· ὅρκος γὰρ οὔτι Ζηνὸς ἰσχύει πλέον.	Learn how strong this plea of justice is, and I tell you to follow the will of the father. For no oath is stronger than Zeus.
622	**CHORUS** Ζεύς, ὡς λέγεις σύ, τόνδε χρησμὸν ὤπασε, φράζειν Ὀρέστῃ τῷδε, τὸν πατρὸς φόνον πράξαντα μητρὸς μηδαμοῦ τιμὰς νέμειν;	**CHORUS** Zeus, as you say, gave you this oracle: to tell Orestes here to avenge his father's murder and give no honor at all to his mother?
625	**APOLLO** οὐ γάρ τι ταὐτὸν ἄνδρα γενναῖον θανεῖν διοσδότοις σκήπτροισι τιμαλφούμενον, καὶ ταῦτα πρὸς γυναικός, οὔ τι θουρίοις τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζόνος, ἀλλ' ὡς ἀκούσῃ, Παλλὰς οἵ τ' ἐφήμενοι ψήφῳ διαιρεῖν τοῦδε πράγματος πέρι.	**APOLLO** Yes—for it is not the same thing at all, the death of a noble man, honored with a scepter given by Zeus, and at a woman's hands at that—not by bold arrows shot from afar, as an Amazon might, but as you will hear, Pallas, and you who sit here to decide this matter by your vote.
631	ἀπὸ στρατείας γάρ νιν ἡμποληκότα τὰ πλεῖστ' ἄμεινον εὔφροσιν δεδεγμένη, δροίτῃ περῶντι λουτρὰ κἀπὶ τέρματι φᾶρος περεσκήνωσεν, ἐν δ' ἀτέρμονι κόπτει πεδήσασ' ἄνδρα δαιδάλῳ πέπλῳ.	He had come home from a campaign in which, for the most part, he had done well, and she welcomed him with kind words. Then, as he was stepping from the bath, at its very edge, she threw a robe over him like a tent, and in that endless, intricate cloth she trapped the man and cut him down.
636	ἀνδρὸς μὲν ὑμῖν οὗτος εἴρηται μόρος τοῦ παντοσέμνου, τοῦ στρατηλάτου νεῶν. ταύτην τοιαύτην εἶπον, ὡς δηχθῇ λεώς, ὅσπερ τέτακται τήνδε κυρῶσαι δίκην.	This, I have told you, was the death of that man, revered by all, commander of the fleet. I have described her as she was, so that the people appointed to decide this case may feel the sting.
640	**CHORUS** πατρὸς προτιμᾷ Ζεὺς μόρον τῷ σῷ λόγῳ· αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον. πῶς ταῦτα τούτοις οὐκ ἐναντίως λέγεις; ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.	**CHORUS** By your account, Zeus gives first place to a father's death. Yet he himself put his own aged father, Cronus, in chains. How can you say this without contradicting yourself? I call on you jurors to witness what you hear.
644		

	GREEK	ENGLISH
	APOLLO ὦ παντομισῆ κνώδαλα, στύγη θεῶν, πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος καὶ κάρτα πολλὴ μηχανὴ λυτήριος· ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις ἅπαξ θανόντος, οὔτις ἔστ' ἀνάστασις. τούτων ἐπῳδὰς οὐκ ἐποίησεν πατὴρ οὑμός, τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν οὐδὲν ἀσθμαίνων μένει.	**APOLLO** You loathsome beasts, hated by the gods! Chains he could undo; there's a cure for that, and a great many ways to set a prisoner free. But once the dust has soaked up a man's blood, once he is dead, there is no rising again. For that my father has made no charms; everything else he turns this way and that, up and down, and arranges it as he likes without even breathing hard.
652	**CHORUS** πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὅρα· τὸ μητρὸς αἷμ' ὅμαιμον ἐκχέας πέδοι ἔπειτ' ἐν Ἄργει δώματ' οἰκήσει πατρός; ποίοισι βωμοῖς χρώμενος τοῖς δημίοις; ποία δὲ χέρνιψ φρατέρων προσδέξεται;	**CHORUS** Look how you plead for his acquittal! He has poured out his mother's blood, his own blood, on the ground—and then he'll live in Argos in his father's house? What public altars will he use? What brotherhood will let him share its holy water?
657	**APOLLO** καὶ τοῦτο λέξω, καὶ μάθ' ὡς ὀρθῶς ἐρῶ. οὔκ ἔστι μήτηρ ἡ κεκλημένου τέκνου τοκεύς, τροφὸς δὲ κύματος νεοσπόρου. τίκτει δ' ὁ θρῴσκων, ἡ δ' ἅπερ ξένῳ ξένη ἔσωσεν ἔρνος, οἷσι μὴ βλάψῃ θεός. τεκμήριον δὲ τοῦδέ σοι δείξω λόγου. πατὴρ μὲν ἂν γένοιτ' ἄνευ μητρός· πέλας μάρτυς πάρεστι παῖς Ὀλυμπίου Διός, οὐδ' ἐν σκότοισι νηδύος τεθραμμένη, ἀλλ' οἷον ἔρνος οὔτις ἂν τέκοι θεός.	**APOLLO** I'll answer that too, and you'll see how rightly I speak. The mother of what is called her child is not its parent; she is the nurse of the newly sown seed. The one who mounts her is the parent. She, a stranger for a stranger, keeps the young shoot safe, unless some god harms it. And I'll show you proof of what I say. There can be a father without a mother. Here beside us is a witness, the daughter of Olympian Zeus, who was never nursed in the darkness of a womb, an offspring such as no goddess could bear.[14]
667	ἐγὼ δέ, Παλλάς, τἄλλα θ' ὡς ἐπίσταμαι, τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν, καὶ τόνδ' ἔπεμψα σῶν δόμων ἐφέστιον, ὅπως γένοιτο πιστὸς εἰς τὸ πᾶν χρόνου καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεά, καὶ τοὺς ἔπειτα, καὶ τάδ' αἰανῶς μένοι στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπισπόρους.	And I, Pallas, in this as in everything else I know how, will make your city and your people great. I sent this man to the hearth of your house so that he would be faithful for all time, and so that you, goddess, would win him as an ally, and those who come after him, and so that it would stand forever that their descendants keep these pledges.
674	**ATHENA** ἤδη κελεύω τούσδ' ἀπὸ γνώμης φέρειν / ψῆφον δικαίαν, ὡς ἅλις λελεγμένων;	**ATHENA** Shall I now tell these men to cast a just vote, as their judgment dictates, since enough has been said?
676	**CHORUS** ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος. / μένω δ' ἀκοῦσαι πῶς ἀγὼν κριθήσεται.	**CHORUS** For our part, every arrow has been shot. I'm waiting to hear how the contest will be decided.
678	**ATHENA** τί γάρ; πρὸς ὑμῶν πῶς τιθεῖσ', ἄμομφος ὦ;	**ATHENA** Well then? How should I arrange things so that you can't fault me?
679	**APOLLO** ἠκούσαθ' ὧν ἠκούσατ', ἐν δὲ καρδίᾳ / ψῆφον φέροντες ὅρκον αἰδεῖσθε, ξένοι.	**APOLLO** You have heard what you have heard. And as you cast your vote, strangers, respect your oath in your hearts.

14 In myth, Athena sprang fully grown from the head of Zeus.

	GREEK	ENGLISH
681	**ATHENA** κλύοιτ' ἂν ἤδη θεσμόν, Ἀττικὸς λεώς, πρώτας δίκας κρίνοντες αἵματος χυτοῦ. ἔσται δὲ καὶ τὸ λοιπὸν Αἰγέως στρατῷ αἰεὶ δικαστῶν τοῦτο βουλευτήριον. πάγον δ' Ἄρειον τόνδ', Ἀμαζόνων ἕδραν σκηνάς θ', ὅτ' ἦλθον Θησέως κατὰ φθόνον στρατηλατοῦσαι, καὶ πόλιν νεόπτολιν τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε, Ἄρει δ' ἔθυον, ἔνθεν ἔστ' ἐπώνυμος πέτρα, πάγος τ' Ἄρειος· ἐν δὲ τῷ σέβας ἀστῶν φόβος τε ξυγγενὴς τὸ μὴ ἀδικεῖν σχήσει τό τ' ἦμαρ καὶ κατ' εὐφρόνην ὁμῶς, αὐτῶν πολιτῶν μὴ 'πιχραινόντων νόμους κακαῖς ἐπιρροαῖσι· βορβόρῳ δ' ὕδωρ λαμπρὸν μιαίνων οὔποθ' εὑρήσεις ποτόν.	**ATHENA** Hear my ordinance now, people of Attica, you who judge the first trial for blood that has been shed. In time to come, too, this council of jurors will always remain for the people of Aegeus. This is the Hill of Ares, the seat and camp of the Amazons, when they came marching in war out of hatred for Theseus and raised up a rival city of towers against this newly founded, high-towered city, and sacrificed to Ares; and from that this rock takes its name, the Hill of Ares. Here the citizens' reverence, and fear its kin, will keep them from doing wrong, by day and by night alike, so long as the citizens themselves don't corrupt the laws with foul streams flowing in. Muddy clear water with filth and you will never find a drink.[15]
696	τὸ μήτ' ἄναρχον μήτε δεσποτούμενον ἀστοῖς περιστέλλουσι βουλεύω σέβειν, καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν. τίς γὰρ δεδοικὼς μηδὲν ἔνδικος βροτῶν; τοιόνδε τοι ταρβοῦντες ἐνδίκως σέβας ἔρυμά τε χώρας καὶ πόλεως σωτήριον ἕξοιτ' ἄν, οἷον οὔτις ἀνθρώπων ἔχει, οὔτ' ἐν Σκύθῃσιν οὔτε Πέλοπος ἐν τόποις. κερδῶν ἄθικτον τοῦτο βουλευτήριον, αἰδοῖον, ὀξύθυμον, εὐδόντων ὕπερ ἐγρηγορὸς φρούρημα γῆς καθίσταμαι.	Neither anarchy nor despotism: that is what I advise the citizens to uphold and revere, and not to cast fear entirely out of the city. For what mortal who fears nothing is just? If you rightly stand in awe of such a sacred power, you will have a bulwark for your land and a safeguard for your city such as no other people has, neither among the Scythians nor in the land of Pelops. I establish this council untouched by gain, worthy of reverence, quick to anger, a wakeful guard over the land for those who sleep.
707	ταύτην μὲν ἐξέτειν' ἐμοῖς παραίνεσιν ἀστοῖσιν εἰς τὸ λοιπόν· ὀρθοῦσθαι δὲ χρὴ καὶ ψῆφον αἴρειν καὶ διαγνῶναι δίκην αἰδουμένους τὸν ὅρκον. εἴρηται λόγος.	I have spun out this advice at length for my citizens, for the future. Now you must stand, take up your ballots, and decide the case, respecting your oath. I have said what I had to say.
711	**CHORUS** καὶ μὴν βαρεῖαν τήνδ' ὁμιλίαν χθονὸς / ξύμβουλός εἰμι μηδαμῶς ἀτιμάσαι.	**CHORUS** And I advise you not to dishonor us in any way. We can be a heavy presence in your land.
713	**APOLLO** κἄγωγε χρησμοὺς τοὺς ἐμούς τε καὶ Διὸς / ταρβεῖν κελεύω μηδ' ἀκαρπώτους κτίσαι.	**APOLLO** And I tell you to fear the oracles, mine and Zeus', and not to make them fruitless.
715	**CHORUS** ἀλλ' αἱματηρὰ πράγματ' οὐ λαχὼν σέβεις, / μαντεῖα δ' οὐκέθ' ἁγνὰ μαντεύσῃ νέμων.	**CHORUS** You honor deeds of blood that are none of your portion. The oracles you dispense will no longer be pure.
717	**APOLLO** ἦ καὶ πατήρ τι σφάλλεται βουλευμάτων / πρωτοκτόνοισι προστροπαῖς Ἰξίονος;	**APOLLO** Then was my father wrong in his counsels too, when Ixion, the first killer, came to him as a suppliant?
719	**CHORUS** λέγεις· ἐγὼ δὲ μὴ τυχοῦσα τῆς δίκης / βαρεῖα χώρᾳ τῇδ' ὁμιλήσω πάλιν.	**CHORUS** So you say. But if I lose this case, I'll come back and weigh heavy on this land.

15 The Areopagus, a hill beside the Acropolis, was the seat of Athens' ancient council, which tried cases of homicide. Its powers had been cut back in reforms of 462 BC, four years before this play was staged.

	GREEK	ENGLISH
721	**APOLLO** ἀλλ᾽ ἔν τε τοῖς νέοισι καὶ παλαιτέροις / θεοῖς ἄτιμος εἶ σύ· νικήσω δ᾽ ἐγώ.	**APOLLO** Among the young gods and the older ones alike you have no honor. I am going to win.
723	**CHORUS** τοιαῦτ᾽ ἔδρασας καὶ Φέρητος ἐν δόμοις· / Μοίρας ἔπεισας ἀφθίτους θεῖναι βροτούς.	**CHORUS** You did the same sort of thing in the house of Pheres: you persuaded the Fates to make mortals immortal.[16]
725	**APOLLO** οὔκουν δίκαιον τὸν σέβοντ᾽ εὐεργετεῖν, / ἄλλως τε πάντως χὥτε δεόμενος τύχοι;	**APOLLO** Isn't it just to do good to someone who honors you, above all when he happens to be in need?
727	**CHORUS** σύ τοι παλαιὰς διανομὰς καταφθίσας / οἴνῳ παρηπάτησας ἀρχαίας θεάς.	**CHORUS** You destroyed the ancient allotments; you tricked the old goddesses with wine.
729	**APOLLO** σύ τοι τάχ᾽ οὐκ ἔχουσα τῆς δίκης τέλος / ἐμῇ τὸν ἰὸν οὐδὲν ἐχθροῖσιν βαρύν.	**APOLLO** You'll soon lose this case, and then you'll spit out your venom—and it won't weigh on your enemies at all.
731	**CHORUS** ἐπεὶ καθιππάζῃ με πρεσβῦτιν νέος, δίκης γενέσθαι τῆσδ᾽ ἐπήκοος μένω, ὡς ἀμφίβουλος οὖσα θυμοῦσθαι πόλει.	**CHORUS** Since you, young as you are, ride roughshod over me, an old woman, I'll wait to hear the outcome of this trial; I'm still in two minds whether to rage against the city.
734	**ATHENA** ἐμὸν τόδ᾽ ἔργον, λοισθίαν κρῖναι δίκην. ψῆφον δ᾽ Ὀρέστῃ τήνδ᾽ ἐγὼ προσθήσομαι. μήτηρ γὰρ οὔτις ἐστὶν ἥ μ᾽ ἐγείνατο, τὸ δ᾽ ἄρσεν αἰνῶ πάντα, πλὴν γάμου τυχεῖν, ἄπαντι θυμῷ, κάρτα δ᾽ εἰμὶ τοῦ πατρός. οὕτω γυναικὸς οὐ προτιμήσω μόρον ἄνδρα κτανούσης δωμάτων ἐπίσκοπον. νικᾷ δ᾽ Ὀρέστης, κἂν ἰσόψηφος κριθῇ.	**ATHENA** This is my task, to give the final judgment. I will add this ballot of mine for Orestes. For no mother gave birth to me, and in everything except marriage I favor the male with all my heart; I am wholly my father's. So I will not set a higher value on the death of a woman who killed her husband, the guardian of the house. Orestes wins, even if the votes are equal.
742	ἐκβάλλεθ᾽ ὡς τάχιστα τευχέων πάλους, / ὅσοις δικαστῶν τοῦτ᾽ ἐπέσταλται τέλος.	Quickly now, tip the ballots out of the urns, those of you jurors who have been given this duty.
744	**ORESTES** ὦ Φοῖβ᾽ Ἄπολλον, πῶς ἀγὼν κριθήσεται;	**ORESTES** Phoebus Apollo, how will the contest be decided?
745	**CHORUS** ὦ Νὺξ μέλαινα μῆτερ, ἆρ᾽ ὁρᾷς τάδε;	**CHORUS** Black Night, our mother, do you see this?
746	**ORESTES** νῦν ἀγχόνης μοι τέρματ᾽, ἢ φάος βλέπειν.	**ORESTES** Now comes my end: the noose, or the light of day.
747	**CHORUS** ἡμῖν γὰρ ἔρρειν, ἢ πρόσω τιμὰς νέμειν.	**CHORUS** And for us, ruin, or our honors kept in time to come.
748	**APOLLO** πεμπάζετ᾽ ὀρθῶς ἐκβολὰς ψήφων, ξένοι, τὸ μὴ ᾽δικεῖν σέβοντες ἐν διαιρέσει. γνώμης δ᾽ ἀπούσης πῆμα γίγνεται μέγα, βαλοῦσά τ᾽ οἶκον ψῆφος ὤρθωσεν μία.	**APOLLO** Count the ballots honestly as they're tipped out, strangers, and as you sort them, take care to do no wrong. When judgment is lacking, great harm comes of it, and a single ballot has set a house upright.

16 Apollo got the Fates drunk so that Admetus, son of Pheres, could escape his death if someone else died in his place.

	GREEK	ENGLISH
752	**ATHENA** ἀνὴρ ὅδ' ἐκπέφευγεν αἵματος δίκην· / ἴσον γάρ ἐστι τἀρίθμημα τῶν πάλων.	**ATHENA** This man is acquitted on the charge of blood. The ballots are equal in number.
754	**ORESTES** ὦ Παλλάς, ὦ σώσασα τοὺς ἐμοὺς δόμους. γαίας πατρῴας ἐστερημένον σύ τοι κατῴκισάς με· καί τις Ἑλλήνων ἐρεῖ, "Ἀργεῖος ἀνὴρ αὖθις ἔν τε χρήμασιν οἰκεῖ πατρῴοις, Παλλάδος καὶ Λοξίου ἕκατι, καὶ τοῦ πάντα κραίνοντος τρίτου σωτῆρος," ὃς πατρῷον αἰδεσθεὶς μόρον σῴζει με, μητρὸς τάσδε συνδίκους ὁρῶν.	**ORESTES** Pallas, you have saved my house! I was robbed of my homeland, and you have brought me home again. And the Greeks will say, "The man is an Argive once more, and lives on his father's estate, thanks to Pallas and Loxias, and to the third, who brings all things to pass, the Savior"—who, out of regard for my father's death, saves me, seeing these here pleading my mother's case.[17]
762	ἐγὼ δὲ χώρᾳ τῇδε καὶ τῷ σῷ στρατῷ τὸ λοιπὸν εἰς ἅπαντα πλειστήρη χρόνον ὁρκωμοτήσας νῦν ἄπειμι πρὸς δόμους, μήτοι τιν' ἄνδρα δεῦρο πρυμνήτην χθονὸς ἐλθόντ' ἐποίσειν εὖ κεκασμένον δόρυ. αὐτοὶ γὰρ ἡμεῖς ὄντες ἐν τάφοις τότε τοῖς τἀμὰ παρβαίνουσι νῦν ὁρκώματα ἀμηχάνοισι πράξομεν δυσπραξίαις, ὁδοὺς ἀθύμους καὶ παρόρνιθας πόρους τιθέντες, ὡς αὐτοῖσι μεταμέλῃ πόνος· ὀρθουμένων δέ, καὶ πόλιν τὴν Παλλάδος τιμῶσιν αἰεὶ τήνδε συμμάχῳ δορί, αὐτοῖσιν ἡμεῖς ἐσμεν εὐμενέστεροι.	And now I will go home, but first I swear an oath to this land and to your people, for all the fullness of time to come: no helmsman of my country will ever come here bringing a well-armed spear. For we ourselves, lying in our tombs by then, will deal with anyone who breaks the oath I swear today, sending them hopeless misfortunes, making their marches disheartened and their crossings ill-omened, so that they regret their efforts. But if they keep it straight, and always honor this city of Pallas with an allied spear, we will look on them with greater kindness.[18]
775	καὶ χαῖρε, καὶ σὺ καὶ πολισσοῦχος λεώς· πάλαισμ' ἄφυκτον τοῖς ἐναντίοις ἔχοις, σωτήριόν τε καὶ δορὸς νικηφόρον.	Farewell, then, you and the people who guard your city. May you have a hold your enemies cannot escape, one that brings you safety and victory in war.

KOMMOS

The Furies threaten to blight Athens; Athena answers each outburst with offers of honor and a home.

	GREEK	ENGLISH
778	**CHORUS** ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους καθιππάσασθε κἀκ χερῶν εἵλεσθέ μου. ἐγὼ δ' ἄτιμος ἀ τάλαινα βαρύκοτος ἐν γᾷ τᾷδε, φεῦ, ἰὸν ἰὸν ἀντιπενθῆ μεθεῖσα καρδίας, σταλαγμὸν χθονὶ ἄφορον· ἐκ δὲ τοῦ λειχὴν ἄφυλλος, ἄτεκνος, ἰὼ δίκα, πέδον ἐπισύμενος βροτοφθόρους κηλῖδας ἐν χώρᾳ βαλεῖ. στενάζω· τί ῥέξω; γελῶμαι πολίταις. δύσοισθ' ἄπαθον.	**CHORUS** Oh, you younger gods! You have ridden down the ancient laws and wrenched them from my hands. And I, dishonored, wretched, heavy with wrath, on this land—ah!— will let fall venom, venom from my heart, pain repaid for pain, a drip the ground cannot bear; and out of it a blight, leafless, childless— oh, Justice!—sweeping across the plain, will hurl its man-destroying stains upon the land.

17 The "third Savior" is Zeus, to whom the third libation at a feast was poured.
18 The oath reflects the alliance Athens made with Argos in 461 BC.

	GREEK	ENGLISH
	ἰὼ μεγάλα τοὶ κόραι δυστυχεῖς Νυκτὸς ἀτιμοπενθεῖς.	I groan. What am I to do? I am a laughingstock to the citizens. What I have suffered is past bearing. Oh, great is the grief of the luckless daughters of Night, mourning their dishonor!
793	**ATHENA** ἐμοὶ πίθεσθε μὴ βαρυστόνως φέρειν. οὐ γὰρ νενίκησθ', ἀλλ' ἰσόψηφος δίκη ἐξῆλθ' ἀληθῶς, οὐκ ἀτιμίᾳ σέθεν· ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν, αὐτός θ' ὁ χρήσας αὐτὸς ἦν ὁ μαρτυρῶν, ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν. ὑμεῖς δὲ μὴ θυμοῦσθε μηδὲ τῇδε γῇ βαρὺν κότον σκήψητε, μηδ' ἀκαρπίαν τεύξητ', ἀφεῖσαι δαιμόνων σταλάγματα, βρωτῆρας αἰχμὰς σπερμάτων ἀνημέρους. ἐγὼ γὰρ ὑμῖν πανδίκως ὑπίσχομαι ἕδρας τε καὶ κευθμῶνας ἐνδίκου χθονὸς λιπαροθρόνοισιν ἡμένας ἐπ' ἐσχάραις ἕξειν ὑπ' ἀστῶν τῶνδε τιμαλφουμένας.	**ATHENA** Take my advice, and don't bear this with such heavy groaning. You have not been beaten: the trial came out with the votes equal, fairly, and not to your dishonor. There was clear testimony from Zeus, and the one who gave the oracle was the very one who testified that Orestes should come to no harm for what he did. So do not rage, do not hurl your heavy wrath on this land, and do not make it barren by letting fall your fiendish drops, savage spears that devour the seed. For I promise you, in all justice, that you will have a seat and a cavern in this just land, sitting on gleaming thrones beside your hearths, honored by these citizens.
808	**CHORUS** ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους καθιππάσασθε κἀκ χερῶν εἵλεσθέ μου. ἐγὼ δ' ἄτιμος ἁ τάλαινα βαρύκοτος ἐν γᾷ τᾷδε, φεῦ, ἰὸν ἰὸν ἀντιπενθῆ μεθεῖσα καρδίας, σταλαγμὸν χθονὶ ἄφορον· ἐκ δὲ τοῦ λειχὴν ἄφυλλος, ἄτεκνος, ἰὼ δίκα, πέδον ἐπισύμενος βροτοφθόρους κηλῖδας ἐν χώρᾳ βαλεῖ. στενάζω· τί ῥέξω; γελῶμαι πολίταις· δύσοισθ' ἄπαθον. ἰὼ μεγάλα τοι κόραι δυστυχεῖς Νυκτὸς ἀτιμοπενθεῖς.	**CHORUS** Oh, you younger gods! You have ridden down the ancient laws and wrenched them from my hands. And I, dishonored, wretched, heavy with wrath, on this land—ah!— will let fall venom, venom from my heart, pain repaid for pain, a drip the ground cannot bear; and out of it a blight, leafless, childless— oh, Justice!—sweeping across the plain, will hurl its man-destroying stains upon the land. I groan. What am I to do? I am a laughingstock to the citizens. What I have suffered is past bearing. Oh, great is the grief of the luckless daughters of Night, mourning their dishonor!
823	**ATHENA** οὐκ ἔστ' ἄτιμοι, μηδ' ὑπερθύμως ἄγαν θεαὶ βροτῶν κτίσητε δύσκηλον χθόνα. κἀγὼ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν; καὶ κλῆδας οἶδα δώματος μόνη θεῶν, ἐν ᾧ κεραυνός ἐστιν ἐσφραγισμένος· ἀλλ' οὐδὲν αὐτοῦ δεῖ· σὺ δ' εὐπιθὴς ἐμοὶ γλώσσης ματαίας μὴ 'κβάλῃς ἔπη χθονί, καρπὸν φέροντα πάντα μὴ πράσσειν καλῶς κοίμα κελαινοῦ κύματος πικρὸν μένος ὡς σεμνότιμος καὶ ξυνοικήτωρ ἐμοί·	**ATHENA** You are not dishonored. Goddesses, don't let your anger run so high that you blight a land of mortals beyond healing. I, too, trust in Zeus—and what need is there to say it? And I alone of the gods know the keys to the chamber where his thunderbolt is sealed. But there is no need of it. Be persuaded by me, and don't let a reckless tongue cast words upon the land that everything bearing fruit should fare badly. Lull the bitter force of that black wave, since you will be revered and honored

	GREEK	ENGLISH
	πολλῆς δὲ χώρας τῆσδ' ἔτ' ἀκροθίνια θύη πρὸ παίδων καὶ γαμηλίου τέλους ἔχουσ' ἐς αἰεὶ τόνδ' ἐπαινέσεις λόγον.	and live here beside me. And when you have the first fruits of this great land forever, offerings for children and for the rite of marriage, you will praise these words of mine.
837	CHORUS ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατά τε γᾶς οἰκεῖν, φεῦ, ἀτίετον μύσος. πνέω τοι μένος ἅπαντά τε κότον. οἶ οἶ δᾶ, φεῦ. τίς μ' ὑποδύεται, τίς ὀδύνα πλευράς; θυμὸν ἄιε, μᾶτερ Νύξ· ἀπὸ γάρ με τι- μᾶν δαναιᾶν θεῶν δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι.	CHORUS That I should suffer this—ah!— I, whose wisdom is ancient, to dwell beneath the earth, ah, a thing dishonored and abhorred! I breathe out rage and all my rancor. *Oi, oi, da!* Ah! What pain is this that steals into me, what anguish through my sides? Hear my wrath, Mother Night! The gods' tricks, too hard to wrestle, have stripped me of my ancient honors and made them nothing.
848	ATHENA ὀργὰς ξυνοίσω σοι· γεραιτέρα γὰρ εἶ. καὶ τῷ μὲν εἶ σὺ κάρτ' ἐμοῦ σοφωτέρα· φρονεῖν δὲ κἀμοὶ Ζεὺς ἔδωκεν οὐ κακῶς. ὑμεῖς δ' ἐς ἀλλόφυλον ἐλθοῦσαι χθόνα γῆς τῆσδ' ἐρασθήσεσθε· προυννέπω τάδε. οὐπιρρέων γὰρ τιμιώτερος χρόνος ἔσται πολίταις τοῖσδε. καὶ σὺ τιμίαν ἕδραν ἔχουσα πρὸς δόμοις Ἐρεχθέως τεύξῃ παρ' ἀνδρῶν καὶ γυναικείων στόλων, ὅσων παρ' ἄλλων οὔποτ' ἂν σχέθοις βροτῶν.	ATHENA I will bear with your anger, for you are older than I am, and in that respect far wiser. But Zeus has given me, too, no poor understanding. If you go off to some foreign land, you will long for this one; I tell you so now. For time, as it flows on, will bring ever greater honor to these citizens. And you, with a seat of honor beside the house of Erechtheus, will receive from men and from processions of women more than you could ever have from other mortals.[19]
858	σὺ δ' ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλῃς μήθ' αἱματηρὰς θηγάνας, σπλάγχνων βλάβας νέων, ἀοίνοις ἐμμανεῖς θυμώμασιν, μήτ', ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων, ἐν τοῖς ἐμοῖς ἀστοῖσιν ἱδρύσῃς Ἄρη ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν. θυραῖος ἔστω πόλεμος, οὐ μόλις παρών, ἐν ᾧ τις ἔσται δεινὸς εὐκλείας ἔρως· ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην	So do not cast upon my lands bloody whetstones that harm the hearts of the young, maddening them with a rage that comes not from wine; and do not pluck out their hearts as if they were fighting cocks and plant among my citizens an Ares of kin against kin, reckless against one another. Let war be outside our gates—and it is not hard to find—where there will be a fierce love of glory. But I will have no battle of birds in their own yard.
867	τοιαῦθ' ἑλέσθαι σοι πάρεστιν ἐξ ἐμοῦ, εὖ δρῶσαν, εὖ πάσχουσαν, εὖ τιμωμένην χώρας μετασχεῖν τῆσδε θεοφιλεστάτης.	That is the choice I offer you: doing good, receiving good, well honored, to share in this land the gods love most.
870	CHORUS ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατά τε γᾶς οἰκεῖν, φεῦ, ἀτίετον μύσος. πνέω τοι μένος ἅπαντά τε κότον. οἶ οἶ δᾶ, φεῦ. τίς μ' ὑποδύεται, τίς ὀδύνα πλευράς; θυμὸν ἄιε, μᾶτερ	CHORUS That I should suffer this—ah!— I, whose wisdom is ancient, to dwell beneath the earth, ah, a thing dishonored and abhorred! I breathe out rage and all my rancor. *Oi, oi, da!* Ah! What pain is this that steals into me, what anguish

19 Erechtheus was a legendary king of Athens, whose shrine stood on the Acropolis.

	GREEK	ENGLISH
	Νύξ· ἀπὸ γάρ με τι- μᾶν δαναιᾶν θεῶν δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι.	through my sides? Hear my wrath, Mother Night! The gods' tricks, too hard to wrestle, have stripped me of my ancient honors and made them nothing.
881	**ATHENA** οὗτοι καμοῦμαί σοι λέγουσα τἀγαθά, ὡς μήποτ' εἴπῃς πρὸς νεωτέρας ἐμοῦ θεὸς παλαιὰ καὶ πολισσούχων βροτῶν ἄτιμος ἔρρειν τοῦδ' ἀπόξενος πέδου. ἀλλ' εἰ μὲν ἁγνόν ἐστί σοι Πειθοῦς σέβας; γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον, σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένειν, οὔ τἂν δικαίως τῇδ' ἐπιρρέποις πόλει μῆνίν τιν' ἢ κότον τιν' ἢ βλάβην στρατῷ. ἔξεστι γάρ σοι τῆσδε γαμόρῳ χθονὸς εἶναι δικαίως ἐς τὸ πᾶν τιμωμένῃ.	**ATHENA** I will never tire of telling you of these good things, so that you can never say that you, an ancient goddess, were driven off dishonored by me, a younger one, and by the mortals who hold this city, an outcast from this land. If you hold Persuasion's majesty sacred, the soothing charm of my tongue, then you will stay. And if you don't wish to stay, it would not be just for you to bring down on this city any wrath or rancor or harm to its people. For you may own a share of this land, justly honored for all time.

FOURTH EPISODE

The Furies accept Athena's offer and ask what blessings they should sing over the land.

	GREEK	ENGLISH
892	**CHORUS** ἄνασσ' Ἀθάνα, τίνα με φὴς ἔχειν ἕδραν;	**CHORUS** Lady Athena, what seat do you say I'll have?
893	**ATHENA** πάσης ἀπήμον' οἰζύος· δέχου δὲ σύ.	**ATHENA** One free from every pain. Accept it.
894	**CHORUS** καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;	**CHORUS** Say I've accepted. What honor awaits me?
895	**ATHENA** ὡς μή τιν' οἶκον εὐθενεῖν ἄνευ σέθεν.	**ATHENA** That no house will prosper without you.
896	**CHORUS** σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον;	**CHORUS** You'll bring that about, that I'll have so much power?
897	**ATHENA** τῷ γὰρ σέβοντι συμφορὰς ὀρθώσομεν.	**ATHENA** Yes, for we will set upright the fortunes of anyone who reveres you.
898	**CHORUS** καί μοι πρόπαντος ἐγγύην θήσῃ χρόνου;	**CHORUS** And will you give me a pledge for all time?
899	**ATHENA** ἔξεστι γάρ μοι μὴ λέγειν ἃ μὴ τελῶ.	**ATHENA** Yes—no one forces me to promise what I won't fulfill.
900	**CHORUS** θέλξειν μ' ἔοικας καὶ μεθίσταμαι κότου.	**CHORUS** It seems you're charming me. My anger is leaving me.
901	**ATHENA** τοιγὰρ κατὰ χθόν' οὖσ' ἐπικτήσῃ φίλους.	**ATHENA** Then, living in this land, you will win friends.
902	**CHORUS** τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί;	**CHORUS** What, then, do you bid me sing over this land?
903		

	GREEK	ENGLISH
	ATHENA ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα, καὶ ταῦτα γῆθεν ἔκ τε ποντίας δρόσου ἐξ οὐρανοῦ τε· κἀνέμων ἀήματα εὐηλίως πνέοντ' ἐπιστείχειν χθόνα· καρπόν τε γαίας καὶ βοτῶν ἐπίρρυτον ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ, καὶ τῶν βροτείων σπερμάτων σωτηρίαν. τῶν εὐσεβούντων δ' ἐκφορωτέρα πέλοις. στέργω γάρ, ἀνδρὸς φιτυποίμενος δίκην, τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.	**ATHENA** Blessings that suit a victory with no evil in it: blessings from the earth, from the dew of the sea, and from the sky; that gusts of wind may come over the land, breathing in bright sunshine; that the fruit of the earth and of the herds, flowing in abundance, may never fail the citizens as time goes on; and that the seed of mortals may be kept safe. And may you make the god-fearing more fruitful still. For, like a gardener tending his plants, I cherish the race of these just men, untouched by grief.
913	τοιαῦτα σοὔστι. τῶν ἀρειφάτων δ' ἐγὼ πρεπτῶν ἀγώνων οὐκ ἀνέξομαι τὸ μὴ οὐ τήνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν.	That is your part. And I, in the glorious contests of war, will never rest from honoring this city among mortals as a city of victory.

EXODOS

The Furies bless Athens and are led by torchlight to their new home beneath the earth.

	GREEK	ENGLISH
916	**CHORUS** δέξομαι Παλλάδος ξυνοικίαν, οὐδ' ἀτιμάσω πόλιν, τὰν καὶ Ζεὺς ὁ παγκρατὴς Ἄρης τε φρούριον θεῶν νέμει, ῥυσίβωμον Ἑλλάνων ἄγαλμα δαιμόνων· ᾇτ' ἐγὼ κατεύχομαι θεσπίσασα πρευμενῶς ἐπισσύτους βίου τύχας ὀνησίμους γαίας ἐξαμβρῦσαι φαιδρὸν ἁλίου σέλας.	**CHORUS** I will accept a home with Pallas and will not dishonor the city that Zeus almighty and Ares hold as a fortress of the gods, the pride of the gods of Greece, guardian of their altars. For her I pray, prophesying with kindness, that the bright gleam of the sun make blessings that serve her life burst forth from the earth in plenty.
927	**ATHENA** τάδ' ἐγὼ προφρόνως τοῖσδε πολίταις πράσσω, μεγάλας καὶ δυσαρέστους δαίμονας αὐτοῦ κατανασσαμένη. πάντα γὰρ αὗται τὰ κατ' ἀνθρώπους ἔλαχον διέπειν. ὁ δὲ μὴ κύρσας βαρεῶν τούτων οὐκ οἶδεν ὅθεν πληγαὶ βιότου. τὰ γὰρ ἐκ προτέρων ἀπλακήματά νιν πρὸς τάσδ' ἀπάγει, σιγῶν δ' ὄλεθρος καὶ μέγα φωνοῦντ' ἐχθραῖς ὀργαῖς ἀμαθύνει.	**ATHENA** This I do with a willing heart for these citizens, settling here among them spirits great and hard to please. For to them it has fallen to govern all things that touch humankind. The man who has felt their heavy hand does not know where the blows of his life come from: the sins of those before him bring him before them, and silent destruction, for all his loud talk, grinds him to dust with hostile anger.
938	**CHORUS** δενδροπήμων δὲ μὴ πνέοι βλάβα, τὰν ἐμὰν χάριν λέγω· φλογμός τ' ὀμματοστερὴς φυτῶν, τὸ μὴ περᾶν ὅρον τόπων,	**CHORUS** Let no harm that kills the trees blow— this is the gift I proclaim— nor scorching heat that robs the plants of their buds

	GREEK	ENGLISH
	μηδ' ἄκαρπος αἰανὴς ἐφερπέτω νόσος, μῆλά τ' εὐθενοῦντα γᾶ ξὺν διπλοῖσιν ἐμβρύοις τρέφοι χρόνῳ τεταγμένῳ· γόνος δ' πλουτόχθων ἑρμαίαν δαιμόνων δόσιν τίοι.	cross the borders of its own place, nor grievous disease that leaves no fruit creep over them; may the earth feed thriving flocks with twin young at their appointed time; and may the earth's offspring, rich in its treasures, honor the windfall the gods bestow.[20]
949	ATHENA ἦ τάδ' ἀκούετε, πόλεως φρούριον, οἷ' ἐπικραίνει; μέγα γὰρ δύναται πότνι' Ἐρινὺς παρά τ' ἀθανάτοις τοῖς θ' ὑπὸ γαῖαν, περί τ' ἀνθρώπων φανερῶς τελέως διαπράσσουσιν, τοῖς μὲν ἀοιδάς, τοῖς δ' αὖ δακρύων βίον ἀμβλωπὸν παρέχουσαι.	ATHENA Do you hear this, guardians of the city, what she brings to pass? Great is the power of the lady Fury among the immortals and the powers beneath the earth; and among mortals, plainly and to the end, they do their work, giving some men songs, and to others a life dimmed with tears.
956	CHORUS ἀνδροκμῆτας δ' ἀώρ- ους ἀπεννέπω τύχας, νεανίδων τ' ἐπηράτων ἀνδροτυχεῖς βιότους δότε, κύρι' ἔχοντες, θεαί τ' ὦ Μοῖραι ματροκασιγνῆται, δαίμονες ὀρθονόμοι, παντὶ δόμῳ μετάκοινοι, παντὶ χρόνῳ δ' ἐπιβριθεῖς ἐνδίκοις ὁμιλίαις, πάντᾳ τιμιώταται θεῶν.	CHORUS Untimely deaths that strike men down I forbid; and to lovely young women grant lives with husbands, you gods who have the power— and you, Fates, our sisters by one mother, spirits who allot what is right, who share in every house, whose just visitations weigh at every season, everywhere most honored of the gods!
968	ATHENA τάδε τοι χώρᾳ τῇμῇ προφρόνως ἐπικραινομένων γάνυμαι· στέργω δ' ὄμματα Πειθοῦς, ὅτι μοι γλῶσσαν καὶ στόμ' ἐπωπᾷ πρὸς τάσδ' ἀγρίως ἀπανηναμένας· ἀλλ' ἐκράτησε Ζεὺς ἀγοραῖος· νικᾷ δ' ἀγαθῶν ἔρις ἡμετέρα διὰ παντός.	ATHENA I rejoice that these blessings are granted my land with good will. I love the eyes of Persuasion, because she watched over my tongue and my lips when these refused so fiercely. But Zeus of the assembly has won; and our rivalry in doing good prevails for all time.
976	CHORUS τὰν δ' ἄπληστον κακῶν μήποτ' ἐν πόλει στάσιν τᾷδ' ἐπεύχομαι βρέμειν. μηδὲ πιοῦσα κόνις μέλαν αἷμα πολιτᾶν δι' ὀργὰν ποινᾶς ἀντιφόνους ἄτας ἁρπαλίσαι πόλεως.	CHORUS And I pray that faction, never sated with evil, may never roar in this city; and that the dust, drinking the dark blood of its citizens, may never in anger, for vengeance, seize greedily on ruinous murder for murder

20 A "windfall" (hermaion) was a lucky find, a gift of Hermes; the line probably alludes to Athens' silver mines.

	GREEK	ENGLISH
	χάρματα δ' ἀντιδιδοῖεν κοινοφιλεῖ διανοίᾳ, καὶ στυγεῖν μιᾷ φρενί· πολλῶν γὰρ τόδ' ἐν βροτοῖς ἄκος.	to the city's harm. May they give joy for joy in a spirit of common love, and hate with a single heart; for this heals many ills among mortals.
988	ATHENA ἆρα φρονοῦσιν γλώσσης ἀγαθῆς ὁδὸν εὑρίσκειν; ἐκ τῶν φοβερῶν τῶνδε προσώπων μέγα κέρδος ὁρῶ τοῖσδε πολίταις· τάσδε γὰρ εὔφρονας εὐφρονες αἰεὶ μέγα τιμῶντες καὶ γῆν καὶ πόλιν ὀρθοδίκαιον πρέψετε πάντως διάγοντες.	ATHENA Do they not show good sense in finding the road of kindly speech? From these fearsome faces I see great gain for these citizens. For if you always honor them highly, kind to the kindly, you will stand out in glory, guiding land and city on the straight path of justice.
996	CHORUS χαίρετε χαίρετ' ἐν αἰσιμίαισι πλούτου. χαίρετ' ἀστικὸς λεώς, ἵκταρ ἥμενοι Διός, παρθένου φίλας φίλοι σωφρονοῦντες ἐν χρόνῳ. Παλλάδος δ' ὑπὸ πτεροῖς ὄντας ἅζεται πατήρ.	CHORUS Farewell, farewell, in the wealth that is your due! Farewell, people of the city, seated near to Zeus, dear to the virgin who is dear to you, learning wisdom in time. Those beneath the wings of Pallas her father holds in awe.
1003	ATHENA χαίρετε χὐμεῖς· προτέραν δ' ἐμὲ χρὴ στείχειν θαλάμους ἀποδείξουσαν πρὸς φῶς ἱερὸν τῶνδε προπομπῶν. ἴτε καὶ σφαγίων τῶνδ' ὑπὸ σεμνῶν κατὰ γῆς σύμεναι τὸ μὲν ἀτηρὸν χώρας κατέχειν, τὸ δὲ κερδαλέον πέμπειν πόλεως ἐπὶ νίκῃ. ὑμεῖς δ' ἡγεῖσθε, πολισσοῦχοι παῖδες Κραναοῦ, ταῖσδε μετοίκοις. εἴη δ' ἀγαθῶν ἀγαθὴ διάνοια πολίταις.	ATHENA Farewell to you as well. I must go before you to show you your chambers by the holy light of these escorts. Go, and with these solemn sacrifices hasten beneath the earth; keep down there what brings ruin to the land, and send up what brings gain, for the city's victory. And you, children of Cranaus, who hold this city, lead the way for these new residents. And may the citizens have a good heart in return for good.[21]
1014	CHORUS χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλάζω, πάντες οἱ κατὰ πτόλιν, δαίμονές τε καὶ βροτοί, Παλλάδος πόλιν νέμον- τες· μετοικίαν δ' ἐμὴν εὖ σέβοντες οὔτι μέμ- ψεσθε συμφορὰς βίου.	CHORUS Farewell, farewell again—I say it twice— all of you in the city, gods and mortals alike, who dwell in Pallas' city. Revere my dwelling among you, and you will never find fault with the fortunes of your life.
1021	ATHENA αἰνῶ τε μύθους τῶνδε τῶν κατευγμάτων πέμψω τε φέγγει λαμπάδων σελασφόρων	ATHENA I approve the words of these prayers, and I will escort you by the light of blazing torches

	GREEK	ENGLISH
	εἰς τοὺς ἔνερθε καὶ κατὰ χθονὸς τόπους ξὺν προσπόλοισιν, αἵτε φρουροῦσιν βρέτας τοὐμὸν δικαίως. ὄμμα γὰρ πάσης χθονὸς Θησῇδος ἐξίκοιτ' ἂν εὐκλεὴς λόχος παίδων, γυναικῶν, καὶ στόλος πρεσβυτίδων.	to the places below, beneath the earth, together with the attendants who guard my image, as is right. For the very eye of all the land of Theseus will come out: a glorious company of children and women, and a procession of old women.
1028	φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι τιμᾶτε, καὶ τὸ φέγγος ὁρμάσθω πυρός, ὅπως ἂν εὔφρων ἥδ' ὁμιλία χθονὸς τὸ λοιπὸν εὐάνδροισι συμφοραῖς πρέπῃ.	Honor them by clothing them in robes dyed crimson, and let the torchlight move forward, so that this company may be kindly to the land and shine hereafter in fortunes rich in good men.
1032	**ESCORTS** βᾶτε δόμῳ, μεγάλαι φιλότιμοι / Νυκτὸς παῖδες ἄπαιδες, ὑπ' εὔφρονι πομπᾷ,	**ESCORTS** Go to your home, great ones, lovers of honor, / children of Night, yourselves childless, under a kindly escort—
1035	εὐφαμεῖτε δέ, χωρῖται, γᾶς ὑπὸ κεύθεσιν ὠγυγίοισιν, τιμαῖς καὶ θυσίαις περίσεπτα τυχοῦσαι, εὐφαμεῖτε δὲ πανδαμεί.	—speak only words of good omen, people of the land!— beneath the earth in your primeval caverns, to be revered with honors and sacrifices— speak words of good omen, all the people!
1040	ἵλαοι δὲ καὶ σύμφρονες γᾷ δεῦρ' ἴτε, σεμναί, ξὺν πυριδάπτῳ λαμπάδι τερπόμεναι καθ' ὁδόν. ὀλολύξατε νῦν ἐπὶ μολπαῖς.	Gracious and kindly toward the land, come this way, Holy Goddesses, rejoicing in the fire-fed torch along the road. Now raise the women's cry to crown our song!
1044	σπονδαὶ δ' ἐς τὸ πᾶν ἐκ μετοίκων Παλλάδος ἀστοῖς. Ζεὺς ὁ πανόπτας οὕτω Μοῖρά τε συγκατέβα. ὀλολύξατε νῦν ἐπὶ μολπαῖς.	Peace and libations forever between Pallas' citizens and her new residents. So Zeus who sees all and Fate have come down together. Now raise the women's cry to crown our song!

21 Cranaus was a legendary early king of Athens. The Furies become "residents" like the metics, free foreigners living in Athens under its protection.